PHILADELPHIA

Price, 5 Cents

Rev. L. M. Robinson 31oct11
5000 Woodland Ave

The Living Church

VOL. XLVI. MILWAUKEE, WISCONSIN.—FEBRUARY 3, 1912. NO. 14

416 LAFAYETTE ST., NEW YORK ✠ Entered as Second Class Mail Matter at the Postoffice in Milwaukee. ✠ 19 S. LA SALLE ST., CHICAGO

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

☞ Communications for all to be addressed to Milwaukee, Wis.

THE YOUNG CHURCHMAN

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent. if paid in advance.

THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, $2.50 per year. To the Clergy, $2.00 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), $3.00 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), $3.30 per year.

ENGLISH PERIODICALS

Supplied by the Young Churchman Co.

THE CHURCH TIMES. Weekly. Price $2.10 per year.

THE TREASURY. A Monthly Magazine of Religious and Secular Literature, published at *The Church Times* office. Price $2.50 per year. Single copies 25 cents.

THE LIVING CHURCH ANNUAL AND WHITTAKER'S CHURCHMAN'S ALMANAC

(*Consolidated*)

A Church Cyclopedia and Almanac, issued for each year. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, 50 cents; cloth, 75 cents; postage, 10 cents.

EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and 4 Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders 50 cents per hundred copies. A number of special editions for special occasions.

Postage is charged in addition on all periodicals to subscribers in Canada and Abroad.

LOVE'S TRIBUTE

IN SELECTING a monument to mark the resting place of a loved one you should insist that the memorial be correct in architectural lines and artistic beauty.

For years—for centuries—under winter's snow or summer's sun and rain it will stand, a herald proclaiming the faith and hope of immortality.

Design copyrighted by Chas. G. Blake & Co.

How necessary, then, that its material be such as will endure the ravages of time; and the skill used in its design be such that a half-century hence, when right standards of art and beauty become the common property of the multitude, young and old will point it out as a model of good taste produced in an era when correct canons of art were beginning to be discussed. The century-old monuments in European cemeteries are admired and studied to-day because the artists who produced them had joy in their work; they knew right lines and correct principles.

Our brochure, "A Selection of a Monument," will be sent free to the interested. Whether your needs require a twenty-five dollar stone or a hundred thousand dollar one—and we are to-day producing both extremes—we give the same care to all. Please address

CHAS. G. BLAKE & CO.

Makers of Monuments, Sun Dials, and Garden Furniture

720 Woman's Temple CHICAGO

Rich Table Effects in Silverware

are always to be had in the famous **1847 ROGERS BROS.** silver plate, a fact that is well worth remembering when newly furnishing or replenishing the house

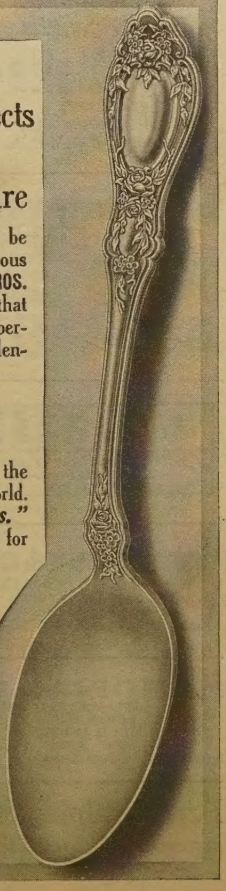
1847 ROGERS BROS.

silverware is fully guaranteed by the largest silver manufacturers in the world. It is *"Silver Plate that Wears."* Sold by all leading dealers. Send for illustrated catalogue "P-91."

Communion Ware

A complete line that includes the conventional type as well as sets with individual cups. Artistic and dignified designs—the best that skill can produce. A copy of our Special Communion Catalogue that will prove of interest to church authorities will be sent on request. Ask for "Special Catalogue 91."

MERIDEN BRITANNIA COMPANY
(International Silver Co., Successor)
MERIDEN, CONN.
NEW YORK CHICAGO SAN FRANCISCO
HAMILTON, CANADA



LENTEN and EASTER-TIDE MEMORIAL GIFTS to the CHURCH

Large Stock on Hand Decide and Order Now.
Write for information Handbooks and Illustrated Data.

J. & R. Lamb

Studios 23-25-27 Sixth Ave., New York

SPAULDING & Co.,

Representing the Gorham Co.'s Ecclesiastical Department

Church Furnishings

In Gold, Silver, Bronze, and Brass. Memorial Windows and Work in Marble and Wood given Special Attention : : : : : :

SEND FOR OUR NEW CATALOGUE

MICHIGAN AVE. AND VAN BUREN ST., CHICAGO

MONUMENTS

SEND FOR FREE BOOKLET

Celtic Crosses a Specialty

CHAS. G. BLAKE & CO.
720 Woman's Temple, CHICAGO

Memorial Bells

A SPECIALTY
Have Supplied 32,000
McShane's
CHURCH CHIME PEAL Bells
McSHANE BELL FOUNDRY CO.,
Baltimore, Md., U. S. A. ESTABLISHED 1856

MENEELY BELL COMPANY,
22,24 & 26 RIVER ST. TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior CHURCH, CHIME, SCHOOL & OTHER BELLS.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 69
ESTABLISHED 1858
THE C. S. BELL CO., HILLSBORO, OHIO

MENEELY & CO. WATERVLIET (West Troy), N.Y.
The Old Reliable Meneely Foundry, Established nearly 100 years ago.
CHURCH, CHIME, SCHOOL & OTHER BELLS

MEMORIAL WINDOWS
ORNAMENTAL LEADED GLASS
ALL BRASS WORK FOR THE CHURCH
CHURCH INTERIOR DECORATIONS
COLGATE ART GLASS COMPANY
316 West 13th Street New York

Pews, Pulpits, S. S. Seating

Write for new catalogue "N2"
AMERICAN SEATING CO., 218 S. Wabash Ave., Chicago
New York. Boston. Philadelphia. Pittsburgh.

R. GEISSLER, 56 West Eighth Street NEW YORK
CHURCH Stained Glass, Furniture, Silver Work, Brass Work, Marble Work, Embroideries, Fabrics.

Memorials for the Church and Cemetery.

CHURCH WORK IN Metal
O. LUETKE ART WORKS Wood
227 W. 29 St. NEW YORK Marble

MEMORIAL WINDOWS Monuments for the Church Yard and Church Furnishings, Altars, Fonts, Pulpits, Tablets, Hangings in Wood, Metal, Stone, Fabrics, Color.

SUNDAY SCHOOL SUPPLIES KINDERGARDEN SUPPLIES

CHARLES F. HOGEMAN,
45 Seventh Avenue, Bet. 13th and 14th Sts., NEW YORK
100 and 110 Main Street, ORANGE, N. J.

Books by Agatha Twining

The Childhood of Our Blessed Lord Jesus Christ

For the Children of His Church. Preface by the Bishop of London. Illustrated. $1.00 by mail $1.10.

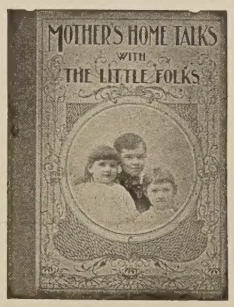
The Children's Creed

Being a Simple Explanation of the Apostles Creed. Illustrated. 80 cents; by mail 90 cents.

Our Kings and Westminster Abbey

With Illustrations. Cloth $1.00; by mail $1.07

Bible Stories for Little Children



Mother's Home Talks with the Little Folks

Simple Bible Stories for Young Children. By Rev. J. P. T. INGRAHAM, D.D. Square 8vo, fully illustrated, illuminated board cover 50 cents; by mail 55 cents.

A Story of Adventure

The Two of them Together

A Tale About Africa of To-day. By the Rev. ARTHUR S. CRIPPS. A Boy's Book. With 6 reproductions in color of original drawings. $1.00; by mail $1.10.

OTHER BOOKS

Life and Labors of Bishop Hare

By M. A. DEWOLFE HOWE, Author of "Phillips Brooks," etc. 8vo, 420 pages, $2.50; by mail $2.65.

The romantic features of Bishop Hare's work among the Indians when South Dakota was still on the frontier of civilization render this biography one of unusual interest. Bishop Hare may, indeed, be said to have been the "LAST OF THE PIONEERS."

Christ Lore

The Legends, Traditions, Myths, Symbols, Customs, and Superstitions of the Christian Church. By FREDERICK WILLIAM HACKWOOD. Cloth, illustrated, $2.50; by mail $2.70.

The subjects treated include: Christian Symbolism; Mary, Virgin and Mother; The Childhood and Youth of Christ; Later Events in the Life of Christ; Pentecostal Times; Martyrs and Apostles; The Doctors of the Church; Traditions connected with the Church; Hagiology; The English Calendar. All these are treated from the point of view of tradition and art. The book is a very interesting one.

THE YOUNG CHURCHMAN CO.
MILWAUKEE, WIS.

A NEW BOOK FOR LENT.

The Old Faith in a New Setting

By the Rev. B. W. ROGERS TAYLER, D.D., with an introduction by The Right Rev. WILLIAM CROSWELL DOANE, D.D., LL.D., D. C. L., Bishop of Albany.

This book deals with the modern objections to the Creed and Faith of the Church. Taking the Nicene Creed as the basis of the seven lectures which it contains, the author has met scientific objections in a scientific spirit and temper. It is intended to build up the readers faith in his church and her teachings. A Book to read. A Book to lend. A Book to give to one whose faith is wavering.

Bishop Doane says in his introduction:

"I have great pleasure in writing a few words of introduction to the volume containing the Rev. Dr. Tayler's lectures, delivered in St. George's Church, Schenectady, on the subject of the Nicene Creed. They are, in the first place, the utterances of a man firm in the faith and strong in his own convictions. And, in the next place, they are utterances called out by the experience of a wise and faithful pastor in dealing with men of active intelligence and energy. I am disposed to believe that they will make their appeal to a large circle of thinking men and will tend toward the solution of certain problems of belief, and toward the reconciliation of certain apparent antagonisms which are more or less prevalent to-day.

I cordially commend these lectures, written with no little freshness and fullness of thought and expression.

WILLIAM CROSWELL DOANE."

Published by the author, at St. George's Rectory, Schenectady, N. Y. 150 pages. Bound in cloth. One Dollar postpaid.

Rabats = Rabat Vests

For Anglican and Roman Style Collars

These goods are made of the Best Materials and Workmanship and are correct in every detail.

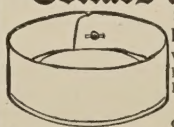
Plain Rabats

Cashmere	$ 1.25
Gros grain Silk	1.50
Peau de Soie Silk	1.50
Corded Silk	1.50

Fancy Rabats

Plaited, Embroidered or Fancy Rabats, charged extra according to the amount of work,

Collars and Cuffs



Sizes from 14 to 18 inches

Linen Finish Rubber

Widths.- Anglican 1¾ - 2in
Roman 1-1¼-1½-1¾ in.
PRICE -postpaid- .25 each

These goods will not wilt or crumple, and look and feel exactly like the linen goods,
RUBBER CUFFS, Link or round. per pair, .50 cents.

Linen Collars and Cuffs

Sizes and Widths same as Rubber Goods.
Linen Collars and Cuffs supplied in DOZEN lots.
Best Grade $ 2.75 doz. 2nd Grade $ 1.50 per doz.
Linen Cuffs $2.75 per doz. Postpaid.

CENTRAL SUPPLY CO.
19 S. La Salle St. Chicago, Ill.

CHURCH VESTMENTS

Embroideries, Silks, Cloths, Fringes,
CLERICAL SUITS
HATS, RABATS, COLLARS

COX SONS & VINING
72-74 MADISON AVE. NEAR 28TH ST.
NEW YORK

✠ CHURCH EMBROIDERIES ✠

Stoles, Eucharistic Vestments, Copes, Mitres, Surplices, etc. The only studio importing exclusively English unfading silks, damasks, fringes, linings, pure gold metal threads, etc., and using standard Church of England patterns and designs. Banners, Altar Cloths, Altar Linen, Alms Bags. Address:

The Cathedral Studio, LUCY V. MACKRILLE, Chevy Chase, Maryland.

CHURCH EMBROIDERIES

VESTMENTS, ALTAR LINENS

All material supplied. Artistic Stoles a Specialty.
Sale of Sample Stoles, reduced. Send for Particulars.

EMMA HAYWOOD, 128 West 91st St. New York

BIBLE ATLAS

Atlas of Bible and Missionary Maps. Handbook of sixty-two maps for teachers and Sunday School pupils, covering Bible and Church History, Historical and tracing maps for individual study. Prepared by the Sunday School Commission of New York. .15. In quantities of 10 or more, .10 each. Postage 16 cts. per dozen.

THE YOUNG CHURCHMAN CO.

The Living Church

VOL. XLVI. MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 3, 1912. NO. 14

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).
Chicago: 19 S. La Salle Street (Advertising headquarters).
New York: Sunday School Commission, 416 Lafayette Street.
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

[The two latter houses are agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS.

UNITED STATES AND MEXICO: Subscription price, $2.50 per year in advance. To the Clergy, $2.00 per year.

CANADA: Subscription price (Clerical and Lay), $2.50 per year in advance.

FOREIGN: Subscription price (Clerical and Lay), 12 shillings.

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, $1.00. Death notices (without obituary), free.

Address advertising business (except classified) to 19 S. La Salle Street, Chicago. Send classified Ads. to Milwaukee, Wis.

PRINCIPAL CONTENTS

DEVOTIONAL INTRODUCTION. The Race for God. L. G. 459
EDITORIALS AND COMMENTS: 460
Wanted, A Home!—Unamiable Saints—The Borah Child Welfare Bill—"The Business Side of Missions."
TRAVEL PICTURES. XIV. Presbyter Ignotus. [Illustrated] . . . 462
WELSH DISESTABLISHMENT DISCUSSED IN PARIS. European Letter. I. S. Wolff 464
OREGON. Rt. Rev. Charles Scadding, D.D. [Poetry] 464
MEETING AT YORK IN INTEREST OF WELSH CHURCH. London Letter. John G. Hall 465
ANNIVERSARY SERVICE OF ST. VINCENT'S GUILD. New York Letter 466
"TOWARD EVENING." Ralph Erskine Gentle 466
ANNUAL MEETING OF THE CHURCH CLUB. Philadelphia Letter . . 467
ENGLISH BISHOP ON AMERICAN MISSION WORK IN HANKOW . . . 467
IMPETUS GIVEN TO SUNDAY SCHOOL WORK. Chicago Letter. Tertius 468
DEDICATION OF THE SISTERS' HOUSE, KENOSHA, WIS. 469
SOME WORK OF THE SISTERS OF ST. MARY. II. By M. G. . . . 470
MEETING OF THE BOARD OF RELIGIOUS EDUCATION 472
THOUGHTS ON AMERICAN CHURCH MUSIC. A. Madeley Richardson 473
DEPARTMENT OF SOCIAL SERVICE. Clinton Rogers Woodruff, Editor 476
CORRESPONDENCE: 477
Barnard College and the Church (Margaret C. Richey)—Our Unworked Domestic Mission Field (Rev. H. W. Robinson)—The Revision of the Hymnal (Clarence M. Mylrea)—Erroneous Socialist Statistics (Rev. Custis P. Jones)—Attracting Workingmen to the Church (Rev. W. M. Purce)—"A Canonical Tangle" (Rt. Rev. Arthur C. A. Hall, D.D.).
LITERARY 479
DEPARTMENT OF SUNDAY SCHOOL WORK. Rev. Charles Smith Lewis, Editor 480
PERSONAL MENTION, ETC. 481
THE CHURCH AT WORK 484

THINGS which could never make a man happy develop a power to make him strong.—*Phillips Brooks.*

THE RACE FOR GOD

FOR SEPTUAGESIMA.

Brethren, I count not myself to have obtained: but one thing I do, forgetting the things that are behind, and stretching forward to the things which are before, I press onward toward the goal unto the prize of the high calling of God in Christ Jesus (Philippians 2:13, 14). So run, that ye may obtain (I. Corinthians 9:24*b*).

AS a race St. Paul is fond of depicting the Christian life, and so in the Epistle for Septuagesima. For a race is something that all can understand: it appeals to our natural love of movement, of outstripping competitors, of reaching a goal, winning fame for prowess, sporting a prize. And seeing common life thus—so like a race—what, cried St. Paul, is the higher life but a race for God; for the prize of the high calling in Christ Jesus?

None of us wants to fail in anything we undertake, much less that it should be said of us that our very lives were failures. And yet many of us, as we stop to reflect, are conscious of a sickening sense of failure in ourselves. We are so little farther on our way, so little nearer the goal set at some bright, hopeful hour, than we were last year—five—ten years ago. For some of us the power of the old days seems to have turned to weakness, our feet are weary in the way; and for all a brave show, we are grown laggards, contemptuous of the prize, indifferent of the goal. Or some of us may never yet have thrilled to the thought that the race for God is a divine adventure, or been kindled to realize that religion is not a mere routine of prayer and service, but that, when let free in the soul, it is life itself, life of splendid passions and deep experience.

"Brethren," cried St. Paul, "I count not myself to have *obtained,* but this one thing I do, forgetting the things that are behind, and stretching forward to the things that are before, I press *onward.*"

"Forgetting the things that are behind," unless we can, unless we do, how else shall we have faith in God, in His power to have mercy and forgive? Remembering past sins has nothing to do with repentance; repentance means putting them away. "Forgetting the things that are behind" is an essential condition of reaching the goal in the race for God.

And not only must we forget the sins, but, paradoxical as it may seem, we need even to forget the *grace* that is behind. Forget, not in the sense of wiping the consciousness clear of it, but in the sense of not letting our attention dwell on it. We have no cause for satisfaction that at confirmation, perhaps, our faith was keen and our hope was high, if to-day these are weak and ineffectual; or that formerly we made our communions with deep devotion, if last week our heart was cold.

We will not reach the goal by looking backward, but by stretching forward and pressing on. A champion in a foot-race does not look back to measure the ground he has covered or the distance between himself and competitors; rather he strains for the home-stretch, with eyes fixed on the goal, and his attention concentrated on the present business of getting there. So with the race for God—no time to think of our stumblings, our falls, no time for congratulation that part of the course has been well-run. "But we so run, that we may obtain."

Just as the glory of a race is largely the running it, so the glory of the Christian life is greatly the living it. It matters not what heretofore we have done or thought or felt: again the course is clear; the goal and the prize gleam ahead. Whether we be wounded or weary, or fresh and young and fleet, we are to renew or begin the race, forgetting the bad and the good behind, stretching forward to what is before; for we run, not in our own strength—for that will always fail us—but in the strength and power of Him who called us, even Jesus Christ our Lord.

L. G.

WANTED, A HOME!

AWHILE ago the daily papers announced the organization, in Spokane, Washington, of a "Stay at Home Club," the members of which pledge themselves to stay at home with their families three evenings of every week. This is truly refreshing news in this age of multiform organization, and in our land where institutionalism has well-nigh run mad. With deliciously American *naiveté* it is added that "the movement is expected to spread all over the United States, and a national league is to be inaugurated."

As the one great thing that takes people away from home at nights, is the multiplying of organizations for all possible and impossible purposes, it is difficult to see how a great national league in the interest of staying at home can be successfully organized without taking its members away from home some few nights in the year at least. But, no doubt the breezy alertness of Spokane will be able to meet this slight difficulty—possibly by a correspondence school.

Be that as it may, we rejoice in the launching of this last organization of our over-organized age. The true note that will help to solve most of our social ills has been struck at last. It has often been said that no question of principle is ever settled until it is settled right. So, no matter how many solutions may be proposed for any social evil, it can never stay solved except by a remedy based on the fundamental facts of human nature.

There is but one divine institution in the world—namely, the Family. Anything that weakens that, weakens society at its base. In saying this we do not ignore the Church, for the Church is the family, lifted up and placed in its true relationship to God. Just as man, as an individual, reflects in his person some of the qualities of God, so the ideal human family is in some measure a shadow of the divine Family—the eternal Trinity.

ARE WE EXAGGERATING when we say that ours is largely a homeless age? The hurry, the bustle, the multiplied institutional claims of our day have caused us largely to seek satisfaction outside the home. Without realizing it, we have been lured or driven into varied phases of a social order that ignores the family. Our life is organized down to the minutest tendril of the social tree. The citizen of standing, the man of sufficient importance to figure in "Who's Who in Spokane," has his pre-obituary biography printed with a portentous list of clubs. Citizens of lesser standing have their commercial clubs and singing clubs. And the "working man" (whoever he may be), has his unions and disunions of one kind and another.

From the homeless house the father goes to his golf club or his wine club, the mother to her whist club, her reading club, or her civic club; the big brother to his athletic or Greek letter club; the budding youth to his "frat," the budding girl to her sorority; even the so-called little tots to their "s'ciety." And last, the maid and the cook trip lightly out to their "Daughters" of various things; leaving the house to the cat—the only unorganized creature in the flat. Truly may we exclaim, with apologies to the late Lord Tennyson:

> "Life and thought have gone away
> Side by side,
> Leaving door and window wide:
> Careless tenants they!
>
> "All within is dark as night:
> In the windows is no light;
> And no murmur at the door,
> So frequent on its hinge before.
>
> "Close the door, the shutters close,
> Or through the windows we shall see
> The nakedness and vacancy
> Of the dark deserted house."

It would often seem that the home is a place that we come into only in order to go out again. Even the Church, God's appointed guardian of the home, is organized and institutionalized in every direction with baits to draw every age and condition away from home, to "awaken an interest" in the flock which the worship of God has seemingly failed to do. "And what will ye do in the end thereof?"

And we, as Churchmen, haven't even the meagre consolation of feeling that we are less influenced by this restless age spirit than others. We do not find that the homes of our own people have in them any greater power to hold the family to the hearthstone than have the homes of other Christians. Nay, so far as the editor's observation goes, it is in those congregations that are most aggressive in the Church's work, where there is most call for personal activity, that the home has become a lighting place rather than an abiding place.

At a recent clericus meeting the clergy present were bewailing the dying out of the old time "family prayers," which are an integral part of the Church's nurture. One after another spoke of how few, even of their most devoted people, had family prayers. Finally the discussion took a closer range, and the leading rector of the city said that he had tried in vain, in his own family, to find an hour when they could be all gotten together. Others present were restrained by shame from making equally damaging admissions.

WE MUST, of course, bear in mind, when indulging in such criticisms, that it is useless to ignore the restless conditions by which we are surrounded. We must also admit that mere denunciation is worse than useless. Furthermore, if we are to do any real work for Christ in the world, we must adapt ourselves in some measure to our environment. But it is our duty, in this question of the home (as well as in other social and moral questions) to do all that in us lies to counteract wrong tendencies.

But what shall we do? It may be that some of the "institutional" work done in many parishes is unnecessary; such work should be ruthlessly cut out, however humiliating to the pride that loves to make a record and to keep step with others. But, on the other hand, some of this sort of work is demanded, even in the quietest parish, if we would do our duty. If it is necessary for the helping forward of the Church's work that we should make use of so-called institutional methods—methods that are independent of the home, and that tend, if allowed to absorb our energies, to weaken our love and loyalty to the home—then we should strive to counteract them by doing all that we can to revive the true ideal of the home.

Religious and social progress, even in important matters, may be purchased at too dear a price if we weaken the one great institution that God established. No duty to the Church or the world can be of paramount importance if it involves keeping father, mother, child, away from the only circle in which God brings them together in one. The tenderness, considerateness, honor, helpfulness, moral strength, which come from a congenial Christian home, give personal qualities to the individual that can be derived from no other source. Such qualities, carried from the home into the Church and the world, make the individual a power for good that he could never be with those qualities lacking.

There is a life, a sweetness, a strength, carried from the really Christian home into society that can be supplied from no other source. This it is that makes a nation pure and strong. This is the salt (full of the savour of life) that keeps the body politic from corruption. With old-fashioned homes restored, and made more attractive by the conveniences that modern life can supply, we would not have to go into so many crusades and agitations against this or that evil; for the sources of many social evils would be largely dried up.

Along with the absorbing spirit of greed, that vulgar, deadening covetousness which so largely dominates our age, we can gladly recognize the springing up of other and higher things; things that can be classed under the general name of culture. School training, books, pictures, music, literary intercourse—all these are helps in the drawing and training of the higher qualities of the natural man, and may be lifted up and consecrated into aids to the spiritual life. But none of them is in itself fundamental to the production of that only worthy outcome of culture—character.

However helpful all these things may be, and however beautifully they may grow as the fairest flowers of civilization, they may be so vulgarly sought and so selfishly used, as to produce hard, cold, cruel, self-centered lives. The true theory of education is not to be found in books, or in those other aids to what we call culture; but is to be found in something behind all these—in that real something called character. And the roots of true character (and so, of true culture) must be looked for in our disappearing home. By bringing that back we will be bringing back the sweetest thing in life, the thing worth while—real culture.

In the garden of the true home should be found three roots from which all true culture grows, which, if deeply rooted, are in themselves true culture, for they are true character. First, obedience, exact and cheerful; second, truthfulness, sincere, in-

grained; third, cheerfulness, sympathetic, helpful. Surely, these three things do grow up where a good father and mother think it worth while to stay at home to give time, patience, helpfulness to the children in the home. The father and mother who always meet the little ones with smiling eye and gentle voice, and who never consider the smallest problem or perplexity of the child something too small for careful attention, need never fear that any other place will eclipse the home for the child. In such an atmosphere these three qualities of character will grow, and nowhere else so well. With these three qualities ingrained into the life, a person of limited education, wrong education, no education, will make a useful, cultured, helpful citizen. Without these, with every external advantage, the result will be a distorted, unsatisfied life, a moral and spiritual failure, falling short of or going aside from true culture, true character, true citizenship.

This brings us back to our primary statement, that the family is the only divine institution; for the Church and the home are one. The Church is God's family; it is the home considered on its Godward side. We do not have to leave the home to go to Church, nor to leave the Church to come back home; but we carry the family to our Father's house, and bring the atmosphere of God's house back into the home. God is the every day Father of all the family, parents and children alike; and Jesus our Lord is the Brother of them all. Jesus with us in the home prepares the way for Jesus with us in the world, and Jesus ruling us from the throne of heaven.

UNAMIABLE SAINTS.

HOW many good people there are whom we meet but do not like, and whom we can never imagine ourselves liking! These are the unamiable saints, who cause a kind of involuntary shudder to run up and down our spines whenever we think of having to spend eternity with them. We all know the kind that bristles and makes us bridle. They are so forbidding. Some very good Church workers seem to have such an unfortunate knack of doing everything the wrong way. They are supremely lacking in tact and such small virtues. We admire their good points, but we do not seek their company. We say of them, "As they are Christians, I suppose I must *love* them, but I do not like them."

Now, first of all, I think we recognize that we are speaking of those saints who are undergoing their probation in our own time, not of those whom an affectionate Church has admitted into her kalendar. And it may be that this thought will lead us to examine more closely into the right of these people to the title of saints. One claim they have, but as they share that claim with us, perhaps modesty has made us forget the fact. It is the claim of all the baptized to be recognized as called out of the world into the Kingdom of the Holy One of Israel. It is the claim of those who have put on the robe of Christ, and are no longer clad in the filthy rags of their own righteousness. A strong Puritan tradition has invested the word "saint" with a disagreeable unreality. And these unamiable saints may be people of just that class. What annoys us in them is not their saintliness, but their failure to be saints. It is their imperfections that dismay us, not their holiness. For again, we are still speaking of ourselves as of those who love the appearing of our Lord Jesus Christ. For of this we can be quite sure, that the canonized saints were thoroughly hated by many of their contemporaries, who felt themselves rebuked by the vision of such contrasted holiness and real success in life. To the worldling every true saint of God is unamiable. He cannot be otherwise. If they have hated the Master, they will hate the servant also. It is not of these that we are thinking. The hatred in which they were held was an honor to them. But we are thinking of those whose dislike is due to nothing creditable in them.

There are crabbed saints, whose vision of life seems to be warped. They look out on their fellow-men as doomed to destruction. Or they seem to think that they have a mission to perform in reducing the pleasure of human existence. They are given to mortifying the deeds of the flesh, particularly the flesh of other persons. Some of these people can ask us to do work in tones so plaintively hopeless that we fiercely long to make genuine martyrs of them on the spot. For us all the joyousness has gone out of the work. What should have been sheer delight is turned to a rankling sense of injury. Some saint has poured out the bitterness of his soul, or hers, and the acid of it sears us.

Others again, noted for their good deeds, have almost equal note for fiery tempers. That is the crying sin of warm, impetuous natures. It is so nearly allied to great virtues. Righteous indignation is a holy thing. Genuine anger is the possession only of a generous soul. That was a special characteristic of the apostle of love. Not idly did St. John earn the title of Boanerges with his brother, St. James. True anger is never despicable. The anger of the righteous man will but increase our love for him, because it is never wasted on unworthy objects. But there is a sort of bastard anger, that is mere irritability. It is the temper of the constant fault-finder, the despicable mark of the spiteful critic. But why prolong the list?

What place, we ask ourselves, shall these have in eternity? Shall we have to spend it in their company?

Now let us grant at the outset that both we and they, hope for salvation through the precious Blood of Christ. And let us add to this the pious wish that both may attain thereto.

But then, shall we have to be polite to each other in our Father's House? Shall we be thrown together? Some have seemed to think they find a happy solution in the fact that there are many mansions there, and so we can avoid those saints in heaven whom we did not like on earth. But is not this to forget the cleansing of Paradise? The many spots that now defile the robe that wraps an earthly saint will surely be washed away. The angles that cut into us, the spines that bristle, will form no part of the perfect character. A mother bears with patience the worst faults of her first-born. Brothers and sisters overlook blemishes that a stranger cannot brook. Why? Because love is blind? Partly, but rather because love pierces beneath the surface of things, probes into the very depths, and finds the pure gold all the more precious for the trouble of digging.

So may it be with the unamiable saints of the Church on earth. In heaven they will shine forth as the sun in their Father's Home, cleansed and purified from those sins which now, in the time of their earthly pilgrimage, make them such unpleasant fellow-travelers.

The Borah Child Welfare Bill

THE Chicago *Tribune* printed on Saturday a special dispatch from Washington, saying:

"Only the most determined public insistence can assure the passage by congress of the bill fathered by Senator Borah of Idaho, creating a national children's welfare bureau. Determined opposition is being manifested by cotton, textile, silk, and other interests which employ children."

This being the case, we earnestly ask that all who appreciate the importance of this forward step would write or telegraph to their senators and representatives urging speedy and favorable action upon the bill. The first step in the conservation of child life and child health is the discovery of facts and classification of conditions, and this can only be accomplished on a national scale by means of such a law as is proposed. The bill is pending in both houses, and has been favorably reported to the House of Representatives by the committee on labor. Indications are that it will be passed by the house, but the probabilities are less favorable in the senate. Says the *Tribune* further concerning the matter:

"The problems of childhood are mainly four—that of the afflicted children, of the dependent children, of the delinquent children, and of the children at work. Under the head of the afflicted children it would be the duty of the bureau to investigate the problem of infantile mortality. It is estimated that 300,000 children under one year of age die every year in the United States, and that half of these deaths could be prevented if those in charge of the children were acquainted with proper preventive measures.

"The mere establishment of the bureau, of course, would not reduce the mortality, but the communication of facts to the municipal authorities undoubtedly would tend to preserve life and dispel the ignorance which results in afflictions."

Persons writing on the subject might describe the measure as the Borah bill for a national children's welfare bureau.

"The Business Side of Missions"

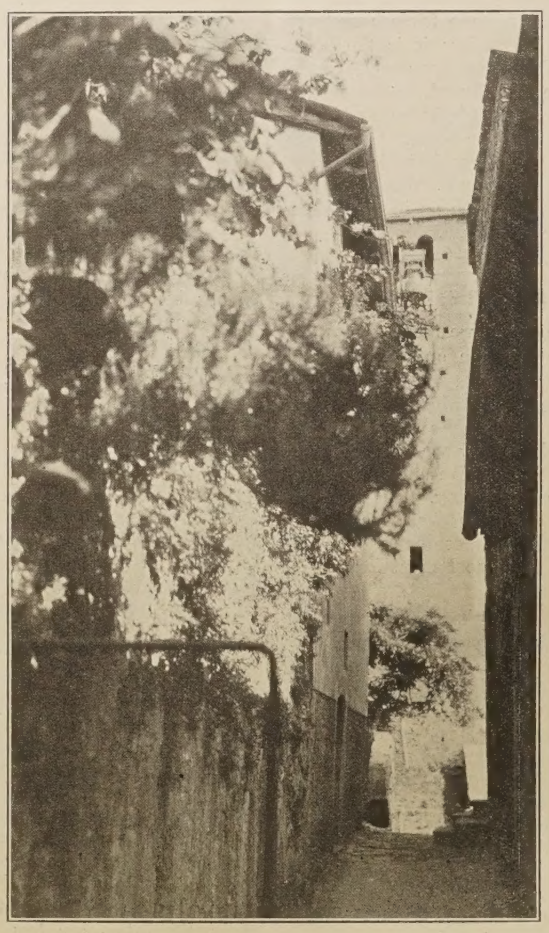
BY particular request The Young Churchman Co., publishers of THE LIVING CHURCH, have issued in tract form the editorial on "The Business Side of Missions" that was printed last week in THE LIVING CHURCH, and copies may be obtained from the publication office at the rate of $2.00 per hundred. The style is similar to that of the other Church Booklets of The Young Churchman Co., with attractive red lines on the cover.

TRAVEL PICTURES

XIV.

FROM Innsbruck to Bregenz through the Vorarlberg is almost as wonderful a journey by rail as that on the Albula Railway from Coire to St. Moritz. Precipices above and below the line, tunnels, snow-covered summits, fertile valleys, castles and convents, roaring mountain torrents, busy manufacturing towns: one catches glimpses of all, yearns to explore at leisure, but presses onward towards the Swiss frontier notwithstanding. At Bregenz the search for any memorial of Adelaide A. Proctor's heroine of "The Legend of Bregenz" is unavailing: no one ever heard of her or her gallant deed! But once St. Gall is reached, "Ekkehard" becomes a useful guidebook, even though little remains of the old monastery which the Huns destroyed except some of the Irish manuscript. I wrote of Appenzell two years ago, in these pages; and if by chance you remember my delight in that cheery mountain capital on its plateau by Sentis, you will not wonder that I rejoiced to have a restful Sunday there, in the same old "Lion" inn where I lodged then—in the same bed-room, with the same broadly beaming landlady to welcome me. How marvellous the bright costumes and the wonderful head-dresses Sunday morning, as they crowded the parish church! The Schlössli presided above the market-place, facing the ancient town-house with its prison-cells under the roof; and Sefeli, selling embroideries and picture postcards by the Kloster gate, remembered the American visitor—not many get so far away from the beaten track.

That same desire to see places over again sent me flying across all Switzerland, from Appenzell by Zürich and the St. Gotthard Tunnel, to Gandria, that enchanted village which impends above Lake Lugano, on the Swiss frontier. What a joy it was to find place and people unchanged! The Seehof was as clean and primitive as ever; my bed-room looked out over the transparent waters of the Lake (emerald, beryl, jade, according to the light that strikes them) to Caprino, Generoso, San Salvatore, with all the incredible picturesqueness of their outlines, great purple masses so astounding that one rubs his eyes to make sure it is not a drop-scene in a theatre. On the terrace they served wholesome fare at little iron tables actually over the water, the fish coming up to catch the crumbs I dropped for them. The quaint little boats, with their awnings, go past, the oarsman standing with his face to the bow gondola-fashion. (At night the Swiss and Italian customs-launches sweep the surface of the lake with search-lights, to see if smugglers are setting tariff laws at naught by means of those same boats.) Above rises the town itself, with its narrow streets where never horse or wheeled vehicle has gone; each tiny bit of garden hewn out of the mountain-side, even God's Acre itself curiously set in an angle of the rock-walls that drop down into the lake. The old church lifts its weather-beaten frescoes pathetically to the sunlight, and friendly children play in the *piazzetta* before its open doors, ready to show how the bells are rung, or to fetch the kindly old *parroco* if you want to see him. Olive trees make a gray mist on either side along the mountain, and clusters of grapes hang over the walls, even above doorways. Best of all, my bright-eyed little playmate, Théa, was there, unchanged except for two years more of maturing, but still, thank God, child-like and radiantly happy. We sat in the garden that has been her family's possession since Gandria began to be, and watched the lengthening shadows of the western mountains in a sort of serene beatitude, remembering that Paradise means a garden, and rejoicing that here was nothing more serpentine than the lizards basking on the garden wall. Théa's English has increased; but when it failed or my French and Italian proved insufficient, the brilliant young painter who was my fellow-guest at the Seehof helped out. Himself from Basel's most famous family of scientists, art had claimed him for her own, and his Parish studio on the *Rive Gauche* is brightened by glimpses of Gandria on its walls. How peaceful and friendly it all was! May "personally conducted parties," Cook's tourists, and all that class never bring into my Gandria the note of their own hustling, offensively curious, unsympathetic bad manners. Should they discover it, I foresee a German head-waiter in soiled evening clothes instead of the modest little maiden from Einsiedeln who served me on the terrace of the Seehof, a wretched *table d'hote* to supplant the domestic fare, the Paris edition of the New York *Herald* on sale, and all the other accessories of vulgarity. *Absit omen.*



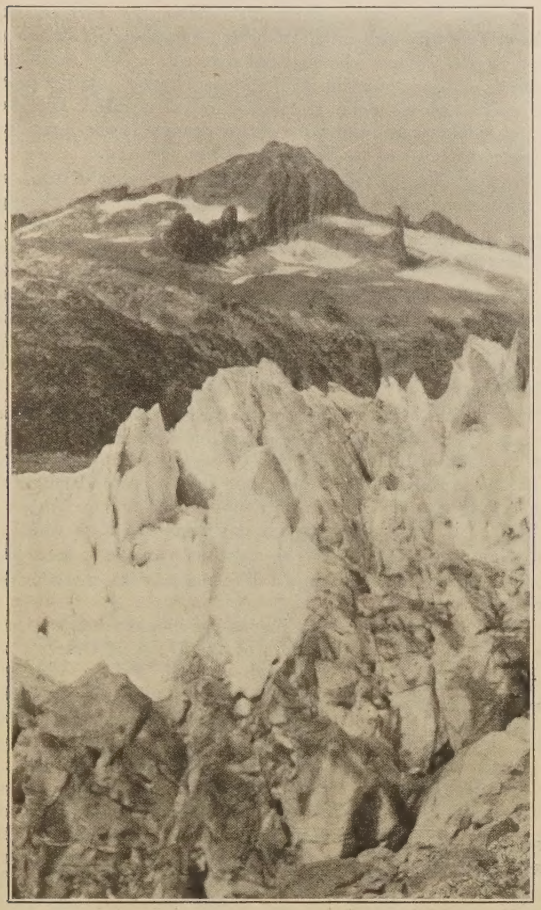
A STREET IN GANDRIA.

The change from Gandria to Goeschenen is like that from midsummer to late fall. As I tried to write in the garden of the Rössli, the wind blew down from the glacier so coldly that I was glad to shelter myself indoors; though the scent of the evergreens was delicious, and the pleasant tinkling of the cowbells as the cattle came down from pasturing made music that was a joy indeed. The streets of the little Alpine town were filled with soldiers, out for the autumn manoeuvres; defending the St. Gotthard against a hypothetical Italian attack. They seemed to enjoy it all as a sort of picnic, bivouacking round open-air kitchens, fishing for pieces of meat in the soup-kettles, and talking altogether in the strange singsong which distinguishes Swiss German; but a vivid imagination could see the play turned into earnest, the black gorge of the Schöllenen running red with blood (it has done so before this!) and the round-faced Swiss lads lying dead in hundreds on their own mountain-sides. Ah, war is a barbaric survival, never necessary any more; cruel, economically wasteful beyond calculation, and only less tragic for the victors than for the vanquished. Long live Arbitration and the Hague Tribunal!

The Furka Pass is one of the gloomiest and most majestically austere in all the Alps. Over the Devil's Bridge the post careers, through the Urseren Valley, past Andermatt and Haspental and Realp, climbing ever higher and higher in spirals that dizzy one to follow. Grassy slopes descend almost vertically; barren, desolate peaks rise on all sides; glaciers discharge their foaming streams into the brooks far below; and countless Alpine flowers brighten the wayside. At the summit, between two naked horns, eight thousand feet is reached, and a panorama of the Bernese Alps opens out abruptly. The descent to Gletsch, three thousand feet below, is more abrupt, passing close by the frozen cataract of the great Rhone Glacier.

From Gletsch to Brigue, through the upper Valais is a journey not so commonly made, as most travellers go over the Grimsel to Meiringen instead: but it is amazingly picturesque in its remoteness and simplicity. The road follows the Rhone, for thirty miles through a valley green and fertile, though not far from five thousand feet high. German, Italian, and French Switzerland are all here within easy reach, as the names of the

towns indicate. Here, as in the Black Forest, vast dung-hills are the peasants' treasures, piled up at his door; and cleanliness is not conspicuous. If the traveller is fortunate, he may



THE RHONE GLACIER—FURKA PASS.

catch a glimpse of a herd-maid in the upland pastures, habited man-fashion, after the antique use of Valais. There is never silence in the loneliest part of the valley; the rushing Rhone fills it with sound.

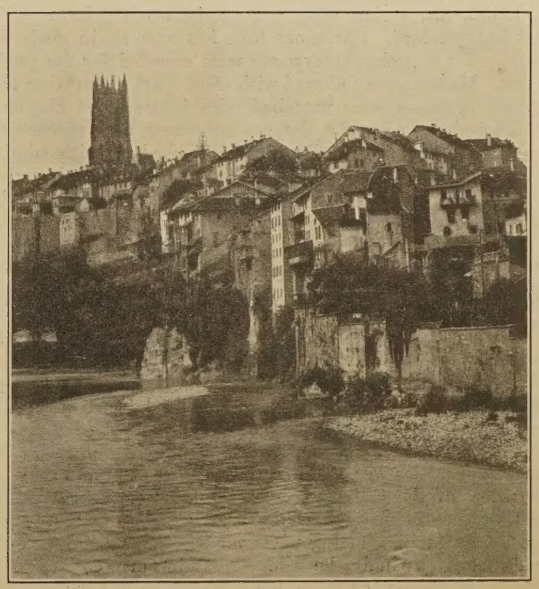
If there were space, I should tell of Brigue itself; of Visp, where the mountain railway climbs laboriously up to Zermatt, damp, dirty, cheerless, wrapped in fog, nothing like so attractive as half a dozen places in the Oberland, and with only a moment's glimpse of the awful Matterhorn for compensation; of Sion, Martigny, Trient, and the Tête Noir; of Vevay and Lausanne; and of twenty other places worth seeing. But, alas! life is too short. Stop with me for a moment, however, at Fribourg, centre of the French Roman Catholic region of Switzerland, and picturesquely beautiful beyond believing. The great Church of St. Nicholas, fourteenth century work mostly, dominates the town; but the old walls and towers which still remain, the mediæval houses that climb up from the banks of the encircling Sarine to the heights overlooking it, the great suspension bridge, and the little hamlets just outside, each with a character of its own, whether lying in the deep cañon of the river or clambering up its sides, make an effect which is scarcely paralleled in Europe. From the railway one sees nothing of all this: and those travellers who stop off a train to hear the famous organ and hurry on are little better off. Fribourg will show you its heart only if you are respectful and unhurried.

There, as always, I found the most memorable object, a little child. A group of children played, one Sunday afternoon, in the Grand Places; and as I went by, one detached herself from the others and ran straight to me: grace of congruity, I like to think. A tiny, chubby, dainty maid of eight years, in a stiffly starched muslin frock, Angèle Daguet by name. She put her hand in mine and went with me down to the huge lime-tree which is Fribourg's central point, chattering gaily. We parted there; but when I returned from the lower town and all its delicious corners that seemed as in the days of the Zaehringens, Angèle was waiting for me, like an old friend, and we finished the afternoon together. *Petite bourgeoise,* dwelling over her father's tin-shop on the Rue des Alpes, but altogether darling: her picture stands before me as I write this, with a letter beside it written so exquisitely that I blush for our own American children:

A mon bien cher grand Ami, it begins, and ends, *Recevez une bonne petite poignée de mains de votre Angèle.* Dear thing!

In other years I have written of the Thunersee, where Gunten lies so peacefully, its gardens looking up to Niesen and beyond to the matchless glory of Blümlisalp, Eiger, Mönch, and Jungfrau. How good it was to revisit that enchanted region; to climb up above Aeschlen among the perfumed meadows in the joy of their autumn hay-harvest; to hear the sweet *Grüsse* from the lips of all; to gaze at the thousand-year-old church-tower of Sigriswyl and look across at the glistening tower of Schloss Spiez! Interlaken is beautiful always; and Luzern, albeit too crowded, can never lose its charm. It was Sisiken, on the Urnersee, that I delighted most in of new places, at the end of my Swiss visit: a little village at the mouth of a narrow valley, and on the Axenstrasse. There are pleasant old-fashioned inns, with no pseudo-splendour; the view is magnificent; and one feels that he is seeing something of the people as they are, unspoiled by cosmopolitanism, despite the express-trains that whirl through from Zürich to Bellinzona so many times a day. I went to Mass early in the morning at the old church by the lake. It was a saints' day; and after service the bearded Capuchin from Altdorf came out into the churchyard with some of the congregation and visited certain graves, praying by each and blessing those who went with him on that pious errand. He was a venerable man, with a kindly face; and when he had finished (all unaware that I had photographed him), he came over with a friendly salutation to greet me. I had thought that my tweeds would disguise me sufficiently; but, after two minutes of small-talk, he beamed confidently, and said, *"Sie sind ein Priester, nicht wahr?"* I acknowledged it; and the rest of our conversation was in Latin, until we parted with his blessing upon me and a request for my prayers for him. It was a good ending.

Ah, that inexhaustibly beautiful Switzerland! Its people are kind, obliging, helpful, friendly; if indeed "the stranger-industry" is chief, the Swiss hotel-keepers know their business and do not rob their guests. The slanders of hateful, selfish



A VISTA OF FRIBOURG.

travellers, who must be always finding fault and who call them hard names, are wholly undeserved. And Democracy, established among the Alps, is justified of her children. Switzerland, homeland of Freedom, the song well says. *Esto perpetua.*

Presbyter Ignotus.

WELSH DISESTABLISHMENT DISCUSSED IN PARIS

Church in France Has Gained Spiritually by Separation from State

MARRIAGE OF PRIESTS ADVOCATED

Evils of Divorce and Remarriage are Current Topics

OTHER RECENT NEWS OF THE FRENCH METROPOLIS

PARIS, January 12, 1912.

THE burning question of the disestablishment of the Welsh Church was humorously brought to the fore here in Paris during the Christmas festivities. Several fancy-dress balls were given. The chaplain of St. George's gathered together friends and Church workers at a delightful *soireé* of this sort. Among the guests who appeared, in a character assumed for the occasion, there moved a little elderly lady in the national costume of Wales . . . a tall, pointed hat, checked shawl, short full skirt, etc. . . . And she knitted ceaselessly. On her shoulder, close up against her neck, carried carefully as the most precious object of her life, was a small cardboard church from whence warm, red lights were gleaming. Encircling the crown of the hat were the words, "No disestablishment."

The subject of disestablishment has been very thoroughly examined and sifted by some of us of late. At the meeting of both the Guild of St. George, and the Guild of St. Alban, it formed the subject of a paper and a discussion. There were earnest Churchmen who argued stoutly in favor of disestablishment as giving to the Church freedom of action and dignity, who would have the Church liberated at any cost from the secular trammels of the state. Yet few would deny that disendowment is a big price to pay for such freedom. The Church in France has paid that price. She has undoubtedly gained in strength and influence, her priests have unquestionably risen to a higher level of excellence and dignity since the separation. The clergy are impoverished, many a fabric is falling to ruin for lack of funds to keep it in repair, yet, as a spiritual body, the French Church is stronger now than she has been for many a long day. There is no doubt about that. It is when misfortune comes that we learn who are our true friends. Numerous are the Catholics content before the Separation to be *non-pratiquants,* who have been stirred into regular observance of their religious duties, into active support of their Church and parish, since the act came into force. Thousands before heedless, indifferent, seeing their Church in trouble, have rallied round her standard. Christmas time has once again made this evident. The churches everywhere were crowded for the festive services. Masses were followed with more marked devotion than of yore. Sermons were preached with impassioned eloquence and listened to with the deepest reverence and earnestness. Even the enemies of the Church have looked on with admiration, forced to admit her vitality, to allow that she has risen stronger, purer, under the crushing blow, that she has by her very trials roused to activity the lukewarm among her people.

Book Advocates Marriage of Priests

No little sensation was caused a month or two ago in Roman Catholic circles here in France by the publication of a book pleading that priests should be allowed to marry. Its author was himself a priest. He was at once inhibited, his book condemned and forbidden to be read. It is, however, undeniable that there exists among certain classes of the people a feeling that a married priesthood is a good institution. The question is of course one of discipline and is beset with difficulties here in France and other Roman Catholic countries. One of these difficulties was strikingly put before me some time ago by a priest of the Old Catholic Church. In countries accustomed for centuries to a celibate priesthood the "material," so to say, for making fitting wives for the clergy does not exist, or exists but sparingly, he said. That is perfectly true. In England, in Russia, or other lands where priests marry, girls grow up and develop into womanhood with an inherited sense of the dignity of a priest's wife, an inherited comprehension of all such a position means and entails. Such women are ready for the vocation, ready and eager to renounce over-worldliness, ready to make strenuous efforts to become the serious, self-denying women a priest's wife must needs be, the help-meet for the man whose life is vowed to God's service. The girl who marries a priest is prepared to aid him in parish work, to take up her own special line in such work; she is prepared to rule her household with prudence and sobriety, to bring up her children in the fear and love of God, to make her home a model Christian home, a home where the people to whom her husband ministers may see a living example of his preaching and his precepts. She is prepared to live sparingly, poorly, to be a hard-working wife and mother. This conception of what is required in the woman who marries a priest is so engrained in the minds of the population of the lands where a married priesthood exists, as to make an unworthy wife rare. Her very position shields her. But to be fit to occupy it she must have the inherited ideal of its dignity and the vocation.

Discuss Divorce and Intermarriage

In these days of frequent and ever increasing divorce, not in France alone where it is so lamentably frequent, but throughout the whole of Europe and beyond, the subject of marriage is one about which much is thought and preached and written. Catholics everywhere are doing their utmost to uphold the Christian ideal of Holy Matrimony. A very interesting and exhaustive series of articles on marriage is being published in the French monthly paper, *Le Catholique Français,* the Old Catholic organ.

Efforts are being made also to resist the frequent intermarriage of cousins. In this connection it may not be out of place to mention the fact that the Chinese forbid intermarriage not among kindred families only, but among people bearing the same family name! This is no doubt a rule honored often in the breach; it comes down to our day from the time when the population even of China was so small as to make it more than probable that persons bearing a like name were more or less nearly akin.

Two Parties Favor Monarchy

There are now two daily increasing monarchial parties in France, the Royalists, supporters of the Duke of Orleans, and the Imperialists, with Prince Victor as their chief. It is not only as monarchists, but as Catholics that so many Frenchmen of the day uphold these two parties. Either would support the Church and endeavor to give back to her what is her own.

Strike Among Paris Chauffeurs

For seven weeks past, as everybody knows, Paris chauffeurs have been on a strike. The comparative ease and safety with which pedestrians have been able of late to cross the streets and boulevards is one of the most significant signs of the strike, the one pleasant thing for the public amidst much inconvenience. When Christmas came and found so many fathers of families still out of work, the strikers' syndicate did a kind thing. It determined that the children must be spared privation and gloom at such a time. Toys and presents of all sorts were procured and a huge treat organized for the families of the men on strike.

Home Scenes Shown to Soldiers

Another touching incident of this Christmas season was the arrangement of Cinématograph shows for the Italian soldiers fighting in Tripoli. To the men on the distant battlefield cinématograph views of their families at home were shown on Christmas eve. For how many of them, alas, was this show the last glimpse of the dear ones left behind! War, terrible at all times, strikes one with peculiar horror when Christmas bells are ringing out the heavenly message of peace and good will.

Bishop Ormsby of the Embassy church is about to leave Paris. He has accepted the position of Assistant Bishop to the Bishop of Newcastle in England.

I. S. WOLFF.

OREGON

The soothing hush of cool Pacific's waves,
The odors sweet of cedars—Orford's gift;
The deep blue lakes, and winding rivers swift;
The sanded shores which bright Columbia laves,
And stemming seaward maidenlike behaves,
Joyous and happy in its sprightly course;
Willamette from the Cascade's frozen source;
The mighty rocks, and labyrinthine caves;
The stately firs, the scent of roses rare;
The native grape, luxuriant, brilliant, wild;
The slopes of apple blossoms, and of pear;
The giant mountains which in white robes stand;
For these, and by these many charms beguiled,
I love thee, Oregon, thou beauteous land.

CHARLES SCADDING.

MEETING AT YORK IN INTEREST OF WELSH CHURCH

"Parliament Cannot Destroy the Church"

SEEK THAMES EMBANKMENT FOR SOUTHWARK CATHEDRAL

Spread of the Observance of Saint Charles' Day

ENGLISH CHURCH NEWS OF GENERAL INTEREST

The Living Church News Bureau
London, January 16, 1912

THE Archbishop of York presided over a great public meeting held in York last week to protest against the Government's attack on the Church in Wales, about 2000 persons being present. The principal speaker was the Bishop of St. Davids', the chief protagonist on the side of the Church in this controversy, who began at York his tour through the English dioceses to arouse Churchmen in defence of the Church in the Welsh dioceses. The northern Primate laid stress upon the importance of union among Churchmen on both points upon which the Church in Wales was attacked.

Many of their friends, he said, were apt to exaggerate the place of Establishment in the life of the Church of Christ. It was not possible for a measure of Parliament to destroy the Church. The mission of the historic Church of Christ in this country would be precisely the same, held under the same warrant, discharged under the same auspices, whether the Church in England or in Wales was Established or Disestablished. What Parliament never gave it was not within the power of Parliament to take away. (Cheers.) What was threatened was not the life of the Church, but its power to fulfil the trust which had, by the Providence of God, been committed to it for long centuries—the trust of witnessing in public life the bases of Christianity in a Christian State. And therefore this question affected them, not primarily as Churchmen, but rather as citizens of a Christian country. On the other hand, some of their friends were disposed to make too little of the principle of Establishment. That principle was that they should retain publicly before themselves and the rest of the world the historic position of this country as a Christian State. The Archbishop could conceive of two things as necessarily bringing the connection of the Church and the State to an end—viz., the intrusion of the State upon the spiritual province of the Church; and compulsion from without, which might be accepted as a dispensation of Divine Providence. It did not seem to him, however, that it lay upon any thinking man who had some conception of the place and meaning of history in the life both of the Church and the State to himself ask for severance. This matter was at least entitled to be put before the people as a serious and deliberate issue to which their deep and prolonged attention should be called. Could it be pretended that even in Wales it had been put before the people? As Churchmen they were entitled reasonably to maintain this great principle of Establishment, and as citizens to claim that it should not be set at naught until it had received the serious, deliberate, and final judgment of the whole people. (Cheers.)

"The Hidden Cathedral"

Under the heading of "The Hidden Cathedral" a suggestion was published in the *Times* newspaper not long ago that the warehouses and other buildings blocking the view of St. Saviour's Cathedral Church, Southwark, (South London), from the river Thames, should be swept away to make room for an embankment and public garden. Mr. Henderson-Livesey's letter, in which the suggestion was originally made, has been warmly endorsed by the Bishop of Southwark and by the Archdeacon of Southwark. A committee is now being formed, under the chairmanship of the Bishop, to consider, and, if possible, carry out, the suggested improvement. The land and buildings lying north of the cathedral and fronting the river are assessed at £9,428. Including the bank and hotel and offices fronting on the approach to London Bridge the total is £13,995, or, in round figures, £14,000. At thirty years' purchase, with 10 per cent, added for compulsory expropriation, the price would come to about £462,000, or £311,124 without the buildings on the Bridge approach. Another large sum would have to be added as compensation to the dispossessed traders. The actual cost of clearing the site and building the embankment would be small by comparison. The whole question of cost will, of course, be gone into thoroughly at the outset.

Observance of St. Charles' Day

The Society of Saint King Charles the Martyr, is now about issuing its annual list of the very numerous churches in England, Scotland, and the United States, where it has secured the due observance of the Feast of St. Charles, K. M. (January 30th). It is a matter for rejoicing, writes the Hon. Mrs. Ermengarda Greville-Nugent, foundress and president of the society, to see how fast the devotion is spreading, and how each year shows a decrease in the ranks of those who ignore their obligation in this respect.

Many Legacies Left to Church

The most important and interesting will, as it must seem to Catholic Churchmen, that has been made known to the public for quite a long while is that of the Rev. Cecil Henry Maunsell, of Thorpe Malsor Hall, Kettering, Northamptonshire, lord of the manor, patron of the parochial benefice, and rector since 1888 of Thorpe Malsor, deceased, aged 64. The testator bequeathed the advowson of Thorpe Malson (of the net value of £373 and residence) to the warden and council and scholars of Keble College, Oxford, and all shares or stock of the Midland Railway company to the Church of England Incorporated Society for providing Homes for Waifs and Strays. He also left £2,000 to the Society for the Propagation of the Gospel; £1,000 each to the Oxford Mission to Calcutta, the English Church Union, and a further £500 to that society for the Defence Fund, and the Universities' Mission to Central Africa; and, among other bequests for Church work, £250 each to the incumbents for the time being of St. Paul's, Brighton, St. Alban's, Holborn, St. Bartholomew's, Brighton, and St. Peter's, London Docks, for Church work in their respective parishes, and St. Andrew's Hospital, Clewer.

"The Keith Scholarship"

The Rev. J. J. Priestley writes from Edburton Rectory-house, Hassocks, Sussex, to call attention to a scheme for perpetuating the memory of the first missionary of the S. P. G. It is proposed to collect sufficient money to found a scholarship at St. Augustine's College, Canterbury, to be called "The Keith Scholarship," and further to erect a suitable memorial in the parish church at Edburton, Sussex, of which Keith was once rector and where his body was buried. George Keith was born at Aberdeen in 1638, and later took his university degree there. His parents were Presbyterians, but he became a Quaker, and in 1682, sailed as a representative of the Society of Friends to New Jersey. After 12 years' hard work and much controversy he returned to England and became a Churchman. In 1700 he was ordained Deacon and Priest by the Bishop of London, and on April 24, 1702, sailed as the first missionary of the newly formed Society for the Propagation of the Gospel to New Jersey at the age of 64. After two and a half years' hard work he returned to England, and was appointed by the Archbishop of Canterbury to the benefice of Edburton, where he lived and worked for the last 12 years of his life. He departed this life at the age of 78, and his body was laid to rest in Edburton churchyard on Lady Day, 1716.

Chapel Royal Again Gains Notoriety

The Chapel Royal, Savoy, off the Strand, has again come into unpleasant notoriety by nearly becoming the scene of a profanation of Christian Marriage as solemnized by the Church. The wedding took place at this Chapel Royal on Saturday of Mr. Victor Duval and Miss Una Dugdale, daughter of Commander Dugdale, R.N., and a niece of Viscount Peel. The bridegroom was the secretary of the Men's Political Union for the Enfranchisement of Women, while the bride was a suffragist. There was such a large attendance of leading militant suffragists and such a conspicuous display of the colors of their particular organization as practically to amount to a Suffragist demonstration. It had been announced in the press that a so-called "revised" service would be used, including the omission of the word "obey" in the vow made by the bride. It appears, however, that at the last moment the question was raised whether the marriage would be legal if the word "obey" were omitted from the service, and it is said that the Archbishop of Canterbury intervened. The Rev. Hugh Chapman, the chaplain, who officiated, made a statement from the chancel before proceeding with the service which showed plainly that he himself was personally entirely in sympathy with the attempt, so happily frustrated, to mutilate the marriage service. It was at this Royal Chapel, and with the permission and in the presence of this chaplain, where occurred the scandal, some time last year, which compelled the Bishop of London at last to take decisive action against his diocesan chancellor for granting marriage licences to divorced persons. It does seem high time that his Majesty the king, and the Bishop of London, who is dean of the chapels royal, should now take steps to remove the Rev. Mr. Chapman from his present post. And what a

[*Continued on Page* 466.]

ANNIVERSARY SERVICE OF ST. VINCENT'S GUILD

Acolytes Assemble in the Church of St. Mary the Virgin, New York City

ST. BARTHOLOMEW'S PARISH HOUSE COMPLETES TWENTY-FIRST YEAR OF SERVICE

Church Club Entertains Bishop Greer on Eighth Anniversary of His Consecration

Branch Office of The Living Church
416 Lafayette St.
New York, January 30, 1912

ABOUT thirty clergy and four hundred and fifty acolytes from various parishes in New York and New Jersey were in procession at the Church of St. Mary the Virgin, West Forty-sixth street, Manhattan, on Thursday evening, January 24th. The occasion was the third anniversary service for acolytes in that church under the auspices of St. Vincent's Guild. The attendance of acolytes and congregation was greater than in other years. The officiant was the rector, the Rev. Dr. J. G. H. Barry; he was assisted by the Rev. A. G. Van Elden and the Rev. H. B. B. Le Ferre, curates. The sermon was preached by the Rev. John Mockridge, vicar of Trinity chapel, Trinity parish, New York. The two parish choirs, supported by organ and orchestra, sang an elaborate festival service. About two hundred and fifty of the visiting acolytes came directly from business, and were entertained at supper by the men of St. Mary's.

Reception at St. Bartholomew's

St. Bartholomew's great and world-famed parish house is twenty-one years old. The rector, wardens, and vestrymen celebrated the event by giving a reception in the building on Monday evening, January 22nd, at which Bishop Greer, a former rector and the founder of the vast institution, was the guest of honor. The Bishop's address was of an historical nature; the present rector, the Rev. Dr. Leighton Parks, spoke of the present-day activities and the results accomplished. The large company of visitors had an opportunity to inspect the building and observe the various agencies in actual every-day operation.

Bishop Guest of Church Club

Bishop Greer was the principal guest at the dinner of the Church Club of New York held on Thursday evening, January 25th, in the Hotel Knickerbocker, Manhattan. The function marked the eighth anniversary of the Bishop's consecration as Bishop Coadjutor of New York. Mr. George Gordon King was the presiding officer. About two hundred men were present. Speeches were made by the Bishop, George Wharton Pepper of Philadelphia, William S. Cochran of Baltimore, and Francis Lynde Stetson.

Holy Rood Parish

The trustees of Holy Rood parish sold the original location last year, and purchased with the proceeds a better site on Fort Washington avenue and 179th street, for $85,000. After paying all outstanding indebtedness, a balance remained of about $35,000, to excavate and proceed with the building of a new church designed by Bannister & Schell, to cost about $85,000. The building committee has completed the chancel and choir, which has been enclosed, and in due course will be occupied. The completion of the church is rather remote, the congregation not contributing much beyond current expense. Before the present work can be occupied, heat and light are to be installed. Overtures from the Church of the Redeemer for uniting the two parishes have had to be abandoned with regret, as their money would complete the church, and give the metropolis one of the most beautiful churches yet designed, with provision for rectory and parish house some time in the future.

Musical Services at St. Paul's

The cantata *Gloria Domini*, by the Lord Bishop of Truro and T. Tertius Noble, was sung at St. Paul's chapel, Trinity parish, New York, on the feast of the Conversion of St. Paul. The choir was under the direction of Mr. Edmund Jacques, organist of the chapel. The solo parts were taken by Mr. Clifford Cavins in the absence of Dr. Carl Dufft, who was prevented from appearing on account of illness. Every seat was occupied in the chapel, and many were obliged to stand. The next cantata will be sung on February 13th, to be followed during Lent by seven others, constituting a splendid series of musical services.

Bishop of Nevada Holds Ordination

On Thursday, January 25th, being the festival of the Conversion of St. Paul, the Bishop of Nevada ordained Mr. Morgan Llewellyn Griffith, a student at the General Theological Seminary, to the Sacred Order of Deacons in the Church of St. Mary the Virgin, New York City. The candidate was presented to the Bishop by the Rev. Henry T. Scudder, M.A., and an eloquent sermon was preached by the rector, the Rev. Dr. Barry. Immediately after ordination the candidate took his place as deacon of the Mass and sang the Holy Gospel. The sub-deacon was the Rev. Father Van Elden, one of the assistants at St. Mary's. Mr. Griffith was the first candidate for Holy Orders from the missionary district of Nevada.

China Famine Relief

Bishop Greer has accepted the chairmanship of a China Famine Relief Committee of prominent New York citizens. On the Bishop's invitation, a meeting was held at his home, No. 7 Gramercy Park, to consider plans to relieve those suffering in China from famine and civil war. Among those who took part in the meeting were: Mr. William Schieffelin, the Rev. Dr. John H. Finley, president of the College of the City of New York; Mr. Jacob H. Schiff, Dr. Hamilton W. Mabie, Mr. Cleveland H. Dodge, Mr. St. Clair McKelway, Mr. William Fellowes Morgan, Mr. Melville D. Stone, Colonel E. W. Halford, Mr. Silas McBee, and the Rev. J. E. Williams, vice-president of the University of Nanking.

Recent Gifts to Dr. Roper

The students of the General Theological Seminary, and Professor Roper's former students in that institution formally have presented the Bishop-elect for British Columbia with a pectoral cross. At the same time the Seminary faculty presented their retiring colleague with an episcopal ring, designed especially by Mrs. Arthur P. Hunt, wife of Professor Hunt, and made by Miss Grace Hazen. A mitre and set of vestments have been given by Canadian friends to the new Bishop.

Bequest to House of Mercy

Mrs. Lawrence De Wolfe Sampson, who died at her home on Madison avenue, Manhattan, January 11th, bequeathed $50,000 to the House of Mercy Hospital, Pittsfield, Mass. The gift was a memorial of the testator's three sons, Robert De Wolfe Sampson, Henry Warren Sampson, and Alden Sampson, Jr.

Mrs. J. Breckinridge Gibson, of Yonkers, N. Y., has succeeded Miss Louise Winthrop Koues as president of the Church League of the Baptized.

MEETING AT YORK IN INTEREST OF WELSH CHURCH

[*Continued from Page* 465.]

strong sidelight does the recent attempt at the chapel royal, Savoy, to flout the mind and authority of Christ and His Church regarding marriage throw both upon the feminist tendencies of the woman suffrage movement and the concurrent Latitudinarian tendencies of the present scheme of Prayer Book revision!

Additional Items of Interest

The Rev. Father Puller, S.S.J.E., Superior of St. Edward's House, Westminster, has begun a course of lectures, addressed to men only, on "The Early Church and Its Relations to the See of Rome." The lectures are being given on successive Monday evenings, starting yesterday, at 5 P. M. in the chapel of St. Edward's House.

It is expected that the King and Queen immediately after their arrival home from India will attend a special Thanksgiving service at St. Paul's.

J. G. HALL.

"TOWARD EVENING"

By RALPH ERSKINE GENTLE.

TROUBLE is an apothecary that makes a great many draughts, bitter, and sour, and nauseous, and you must drink some one of them. Trouble puts up a great many heavy packs, and you must carry some one of them. There is no sandal so thick and well-adjusted but that some thorn will strike through it. There is no sound so sweet but the undertaker's hammer is heard through it. In this swift shuttle of the heart some threads must break. The journey from Jerusalem to Emmaus will soon be ended. Our Bible, our observation, our common-sense, reiterate in tones that we cannot mistake, and ought not to disregard, "it is toward evening."

Oh, then, for Jesus to abide with us. He sweetens the cup; He extracts the thorn; He wipes the tear; He hushes the tempest; He soothes the soul that flees to Him for shelter. Let the night swoop down and the tempest toss the sea; let the thunders roar—soon all will be well. Christ in the ship to soothe His friends; Christ on the sea to stop its tumult; Christ in the grave to scatter the darkness; Christ in the heavens to lead the way. Blessed are all His. His arm will enclose them; His grace comfort them; His light cheer them; His sacrifice free them; His glory enchant them. If earthly estates take wings He will be an incorruptible treasure. If friends die He will be their resurrection. Standing with us in the morning of our joy, and in the noonday of our prosperity, He will not forsake us when the lustre has faded, and "it is toward evening."

ANNUAL MEETING OF THE CHURCH CLUB

Over Nine Hundred Men Assemble in the Academy of Music

COURSES OF INSTRUCTION ARRANGED FOR SUNDAY SCHOOL TEACHERS

Pre-Lenten Services to be Held for the Clergy

OTHER ACTIVITIES OF THE PAST WEEK IN PHILADELPHIA

The Living Church News Bureau
Philadelphia, January 30, 1912

THE annual dinner of the Church Club, always a notable event, was made this year the occasion of a special demonstration of loyalty to the new Bishops. In order that they might see what a force of men was at their command, an effort was made to secure the attendance of as large a number as possible, not only of the club members, but of the vestrymen and other workers in parishes of the diocese, the clergy, and the faculty and students of the divinity school. Between nine hundred and a thousand men responded, and the dinner was held in the auditorium of the Academy of Music, on Monday evening, January 30th. The balcony of the Academy was filled also with ladies who came to hear the speaking. John J. Collier, Esq., president of the Church Club, presided, and addresses were made by the Hon. Rudolph Blankenburg, the newly elected mayor of Philadelphia, Mr. Edward H. Bonsall, Mr. Geo. Wharton Pepper, the Bishop Suffragan, and the Bishop.

Course of Study for S. S. Teachers

The Teacher Training committee of the Sunday School Association of the diocese of Pennsylvania has arranged a full and very helpful course of instruction for the winter, or more properly, two distinct courses, one elementary and the other advanced, with provision for examination on completion of each subject, and the granting of diplomas to those who complete the work. The subjects included in the advanced course, are (1) "The Church in the Days of the Apostles"; (2) "The Prayer Book"; (3) "Church History, including Missions"; (4) "The Catechism and Christian Year." The elementary grade is to take up, (1) "The Principles and Methods of Sunday School Teaching"; (2) "The Process of Mental Development"; (3) "The English Bible"; (4) "The Earthly Life of Jesus Christ." Classes have already been formed in "The Principles and Methods of Sunday School Teaching," with the Rev. W. Herbert Burk as instructor, and in "The English Bible," taught by the Rev. L. N. Caley. These classes meet on the second and fourth Saturdays of the month, from 2:30 to 4:30. In addition, there are to be in Lent six illustrated lectures given on Thursday evenings in the Church House, as follows: February 22nd, "Israel's Home," by the Rev. W. H. Burk; February 29th, "Israel's Neighbors," by the Rev. W. H. Burk; March 7th, "Private Life of Jesus," by the Rev. L. N. Caley; March 14th, "Public Ministry of Jesus Christ," by the Rev. L. N. Caley; March 28th, "Passion and Risen Life of Jesus Christ," by the Rev. L. N. Caley. Beginning on the first Saturday in February, there are also to be given by Miss Constance Du Bois six lectures on "Manual and Sand Table Work"; and on the same afternoons, a course by Mrs. John Loman on "The Church Catechism taught by Diagram, Pictures, and Story."

The Pre-Lenten Services

The Bishop of the diocese has announced that the pre-Lenten corporate Communion and devotions of the clergy will be held on February 19th, in the Church of St. Luke and the Epiphany, and not in the Church House as formerly. This news will be welcome, as the noise of traffic on the busy streets on which the Church House fronts makes hearing difficult and a "Quiet Hour" a misnomer, during most of the day. The pre-Lenten meeting has usually consisted of a celebration of the Holy Communion, with an address by the Bishop; but with the removal to the Church of St. Luke and the Epiphany, it is to be expanded into a morning of devotion and conference, beginning with the Holy Communion at 8:30, after which the clergy have breakfast together in the parish house. At 10, Morning Prayer will be said, with an address by the Bishop, followed by a conference at 11:15. Noon intercessions will be said, and then the Bishop will give a closing address.

"Men and Religion Movement"

The eight-day campaign of the "Men and Religion" movement has been going on vigorously all through the past week. It is too soon to say what results have been produced. Bishop Rhinelander presided at a meeting of the clergy on Wednesday afternoon, held in the Church House, at which about one hundred and fifty were present, to discuss ways of making the movement profitable in the Church. Mr. Edward H. Bonsall and Dr. J. Nicholas Mitchell opened the discussion, and its outcome was a resolution, presented by the Rev. J. DeWolf Perry, D.D., which was carried, as follows:

"*Resolved*, That it is the sense of this meeting, called by the Bishop of the diocese, that 'Team Work' similar to that which is done by the 'Men and Religion Forward Movement' could be done in our own Church with good results; and that the Bishop be respectfully requested to appoint the following agencies, each to appoint one of their members as an expert worker and member of such team to foster and further the work and interest assigned to him: Missions, the Men's Auxiliary to the Board of Missions; for Social Service, the Church Club and the Social Service Commission; for Work for Boys, the Brotherhood of St. Andrew; for Community Extension, the diocesan Board of Missions and the City Mission."

Confirmed in Penitentiary

A class of seventeen negroes was confirmed at the Eastern Penitentiary on Friday, January 26th, by Bishop Rhinelander. The Rev. J. Da Costa Harewood prepared the class, which has been under instruction for ten months. The work in the penitentiary is a part of the institutional ministries of the City Mission, and is under the direction of the Rev. H. Cresson McHenry. These confirmed men will be followed up and helped after their release, and every effort made to keep them under the care of the Church.

The Cause of Child Labor

The Child Labor cause was presented to the congregation of St. James' Church on Sunday afternoon, January 28th by Mr. Fred S. Hall, secretary of the Child Labor Association, speaking under license of the Bishop. A meeting in the interest of the same cause was recently held in the parish house of St. Mary's, West Philadelphia, at which Mrs. Frank Miles Day made a very interesting address.

Observe St. Vincent's Day

About a hundred of the clergy and acolytes of the city gathered at Calvary Church, West Philadelphia, on the evening of January 23rd, on the invitation of St. Vincent's Guild of Acolytes of the parish, to join in the celebration of St. Vincent's Day. Solemn Evensong, with a procession, was very effectively rendered. After the service the visiting acolytes were hospitably entertained in the parish house.

ENGLISH BISHOP ON AMERICAN MISSION WORK IN HANKOW

IN the (London) *Church Times*, Bishop Montgomery, secretary of the S. P. G., writes as follows concerning mission work under Bishop Roots in the American Missionary District of Hankow, China:

"Sir:—In the face of the unrest in China at this time, and especially since the seat of the rebellion is on the Yangtse River, I venture to ask you to let me put before Churchmen the need of remembering the very strong Anglican (American) Mission at Hankow and Wuchang, being a mission of the Protestant Episcopal Church of the United States. It is naturally not referred to in the same way as English missions are in the English papers. I visited both places referred to last November, and was immensely struck with the size and organization and force of this great mission of our communion. I visited other missions and was much struck with their work; but on the whole it seemed to me that the largest and most progressive Christian work was being done by our own Anglican mission in these places, a fact by no means common in the mission field. In Wuchang, Boone College is famous throughout China, and is probably the largest Christian University in Central China, and doing a splendid work. Bishop Roots lives in Hankow, where the magnificent Evangelistic Mission under him is at work.

"At every mile for seven miles in Hankow the Bishop has a station completely staffed with church, school, Chinese clergy, and all appurtenances of a well-balanced mission station. I hardly ever saw anything better organized, or more full of forward movement. It is natural that one who saw all this should bespeak the prayers and sympathy of Church people at this time of great difficulty in China. Of course, also, all Christian people are deeply sympathetic with China itself. We are watching with interest the internal troubles of China, through which we ourselves have passed in days gone by, and the present crisis is all the more full of interest because of the evident desire of both parties to shield the foreigner from harm, and to make it a purely dynastic question."

BEGIN THE DAY WITH GOD

THIS IS THE WAY to do a good day's work: Begin it with God; do all in the name of the Lord Jesus and for the glory of God; count nothing common or unclean in itself—it can be so only when the motive of your life is low. Be not content with eye-service, but, as servants of God, do everything from the heart and for His "Well done." Ask Him to kindle and maintain in your heart the loftiest motives, and be as men which watch for the coming of the master of the house.—*F. B. Meyer.*

IT IS A CONQUEST when we can lift ourselves above the annoyance of circumstances over which we have no control; but it is a greater victory when we can make those circumstances our helpers, when we can appreciate the good there is in them.—*Lucy Larcom.*

IF YOU are doing something, you cannot afford to stop to listen to your critics; if you are not doing anything, you will have no need to listen, for they will not be talking.—*Selected.*

IMPETUS GIVEN TO SUNDAY SCHOOL WORK

Local Effect of Meeting of General Board of Religious Education

ROUND TABLE HEARS OF WORK DONE FOR NEGROES

Arrangements for Pre-Lenten Missionary Services

RECENT DEATHS AMONG THE CHICAGO LAITY

The Living Church News Bureau
Chicago January 30, 1912

FAR-REACHING in its effect upon the Sunday school work of the Church at least in and around Chicago, will be the influence and stimulus springing from the meeting of the General Board of Religious Education, held in our city on January 23rd and 24th. Our diocesan Sunday School Commission, of which the Rev. Charles H. Young is chairman, and the Rev. H. B. Gwyn is secretary, arranged every plan with the utmost care, coöperating with the Rev. Dr. J. S. Stone of St. James', in whose parish house the conferences were held, and with the Rev. F. C. Sherman of Epiphany, in which spacious church the mass meeting of Tuesday evening, the 23rd, was held, and also with the officers of the diocesan Church Club, under whose direction the largely-attended dinner of Wednesday evening took place at the Auditorium. About 75 per cent of the membership of the General Board of Religious Education attended these meetings, and hospitality was provided for all the guests by Chicago Church people. The attendance of Chicago people was gratifyingly large, and clergy and laity from Milwaukee, Michigan City, and other neighboring dioceses were also in attendance. The conferences of Wednesday will be reported in the Sunday school columns, elsewhere. The public meetings at the Church of the Epiphany and at the Auditorium, are noted in a special article on another page.

Meeting of the Round Table

The Rev. S. H. Bishop, general secretary of the American Church Institute for Negroes, addressed the Round Table of the Chicago clergy at their regular meeting on Monday, January 22nd. There was a large attendance. By courtesy of the Round Table, their February meetings have been arranged so that the next meeting of the Chicago Deanery may be held at the Church of the Redeemer, on Tuesday, February 6th.

Pre-Lenten Services to be Held

Extensive preparations are being made to hold at least nine group-meetings of Chicago Church people during the week of Sexagesima Sunday, each meeting to be addressed by members of the General Board of Missions. Further particulars will be given in a later letter. The next general gathering of Chicago Church people will be at the new City Club building, on the evening of January 30th, when a dinner will be given under the auspices of the Laymen's Missionary Committee of the diocese, Mr. D. B. Lyman, chairman. Members of the parochial missionary committees, and of the Woman's Auxiliary, are especially invited, as well as the clergy and laity generally, and an interesting programme of addresses is planned.

Recent Deaths of the Laity

Deep sympathy is aroused in Church circles throughout the diocese of Chicago for Mrs. Frederick Greeley, the president of the diocesan branch of the Woman's Auxiliary, whose husband died at their home in Winnetka, on the Second Sunday after Epiphany.

The recent railroad accident which killed Mr. James T. Harahan, former president of the Illinois Central, brought especial sorrow to the members of Trinity Church, Chicago, for Mr. Harahan was one of Trinity's communicants, having been confirmed during the rectorship of the Rev. Z. B. T. Phillips.

Mr. James H. Hoes, residing at Austin, was called to his rest on the 28th ult., at the advanced age of 90 years. He was always an active Churchman, part of his life having been spent in Milwaukee, where he was senior warden of St. Paul's Church, and a member several times of the diocesan council. He was also one of the first trustees of Kemper Hall, Kenosha, and a member of the Standing Committee of the Diocese.

Bishop Rowe in Chicago

Bishop Rowe of Alaska spent three or four days in Chicago the last week in January, the guest of Dr. and Mrs. W. O. Waters. The Bishop preached at Grace Church on the morning of January 28th, the Fourth Sunday after the Epiphany, and at St. Paul's Church, Hyde Park, in the afternoon, and at St. Peter's Church, Chicago, that same evening.

TERTIUS.

ONLY CHRIST can influence the world; but all that the world sees of Christ is what it sees of Him in the life of His followers. . . . So that a Christian's usefulness depends solely upon his relationship to Christ and the accuracy with which he reflects the Divine likeness.—*Henry Drummond.*

DEATH OF REV. DR. L. S. OSBORNE

THE REV. DR. LOUIS SHREVE OSBORNE died suddenly at an early hour on Saturday, January 27th, the twenty-second anniversary of his reception into the diocese, and of his rectorship of Trinity parish, Newark, N. J. Dr. Osborne was in his usual health and preached in St. Paul's Church, East Orange, on the name day of his parish. He was attacked with asthma on Friday and was in the care of a physician and nurse in the rectory.

REV. DR. L. S. OSBORNE.

Louis Shreve Osborne was born in Salem, Mass., on October 10, 1851. He was graduated from Harvard College in 1873, and from the Philadelphia Divinity School in 1876. Following his ordination he became interested in missionary work in Ohio ,and was for a time rector of Grace Church, Sandusky. In 1884 he entered on his duties as rector of Trinity Church, Chicago. He came to Newark on St. Paul's Day, 1890, and preached his first sermon in old Trinity, Military Park, on the following day.

Dr. Osborne was well known in New York because of his wide interest in social, philanthropic, and fraternal organizations. He was president of the Visiting Nurse Association since its organization seven years ago; a member of the executive committee of the Public Welfare Committee; president of the Rescue Mission in Spring street; a charter member of the Provident Savings Fund of the Bureau of Associated Charities; and a member of the advisory board of the local Florence Crittenton Home; and a former president of the Harvard Club of New Jersey; and a member of St. John's Lodge, No. 1, F. & A. M. In the diocese of Newark he was a member of the Standing Committee and other important committees and commissions. Hobart College honored Dr. Osborne in 1911 with the degree of Doctor of Sacred Theology.

Trinity Church, Newark has had but fifteen rectors in the 168 years of her existence. The church was crowded to the doors on Monday afternoon when the funeral services for her late rector were conducted by Bishop Lines, assisted by other clergy. The wardens and vestrymen were pall-bearers. Interment was made in Woodlawn cemetery, Philadelphia, on Tuesday. Dr. Osborne is survived by a son, Algernon A. Osborne, and his two daughters, the Misses Elizabeth C. and Helen Osborne.

CHURCH GOING

THE MEN who need public and social worship will never, as a rule, seek it unless the men who think they do not need it set the example, and join in it. There is, in my judgment, no more commanding public duty than attendance at church on Sunday. The greater the man's influence, the more sufficient he may be to himself, the greater and more imperative the duty. I do not believe there ever was a man who attended church constantly through life, or who brought his children to church in their youth, or who was taken by his parents to church in his own youth, who ever regretted it as he looked back.—*Senator George F. Hoar.*

"Each Sunday, I come home feeling that the hour is well spent when the deeper things are presented to a man that he may think about them."

"The truth of the business is that the hope of the country is in the men who have in them a sense of obligation to a higher power that gives them a feeling of responsibility and of altruism, and an absence of self-regard; for these are the qualities that lead us to call them religious men."—*President Taft.*

"There is only one sure and easy way to insure the habit of church attendance, and that is to make it a regular habit—as regular as going to business or eating one's breakfast. As soon as it is allowed to become an intermittent or an occasional habit it is but a short step to the time when it is practically given up."—*Selected.*

THE LORD sends us tribulations and infirmities to give us the means of paying the immense debt we have contracted with Him.—*St. Vincent Ferrer.*

Dedication of the Sisters' House, Kenosha, Wis.

THE Feast of the Conversion of St. Paul, January 25th, was observed at Kemper Hall with unusual joy, inasmuch as it had been chosen for the dedication of the Sisters' House, which is a beautiful addition to the fine buildings already making up Kemper Hall. The House has been a long-cherished hope and has been felt to be a real necessity; but not until July, 1911, was ground broken for the new building. It stands on the north side of the chapel, with which it is connected by a beautiful Gothic cloister, which within is deep warm red in coloring. The building is a thoroughly well-planned, substantial brick structure of three stories, with a good basement, and harmonizes with the quiet dignity of the other buildings on the grounds. On the first floor are the reception room, offices, community-room, refectory, and a small kitchen. The second floor contains the chapel, sacristy, and infirmary. The chapel of the Blessed Sacrament is dedicated as a memorial to departed associates. It is a beautiful tribute of affection from the Reverend Mother and the Sisters to *all* the associates, not only those "whose warfare is o'er," but also those still of "the Church Militant," and is a proof of the reality and strength of the bond existing between the Sisters and their associates. The altar is of white oak and is beautiful in its simplicity, all the lines being inexpressibly pure and chaste. In the center, beneath a graceful Gothic canopy, stands a most gracious figure of our Blessed Lord, with the Sacrament in His hands; and the very severity of the panels on either side tends to draw one's attention to this lovely embodiment of the central thought of the chapel. The exquisitely carved reredos represents seven angelic figures grouped about the tabernacle, with love and awe in every look and posture, and is adapted from an original sketch for embroidery designed by a Sister of St. Mary. Figures of St. Michael and St. Gabriel keep guard on either side of the tabernacle and the effect of the whole is wonderfully suggestive of peace and rest and quiet adoration. On the third floor are rooms for the Novitiate, with library, work-room, and two excellent linen rooms. Lovely glimpses of the lake and the beautiful grounds are to be seen from every window, and the house is flooded with light and air and admirably adapted in every way for the Sisters' requirements.

The School is also to be congratulated on this new acquisition as well as the Sisters, inasmuch as the rooms vacated may now be utilized for school purposes, especially as a dormitory for the younger children, where they may have single rooms on the second floor in a wing of the house entirely their own, with baths, playroom, and every home convenience. An unusually large number of clergy, including two Bishops, and many associates and friends gathered to join in the opening of the new House. Very impressive was the procession of Sisters, Bishops, Clergy, Associates, friends, and Seniors, as it wended its way from the school chapel through the new cloister to the House. The Bishop of Milwaukee blessed each portion of the new building, the Sisters singing the Antiphons and Psalms appointed for the purpose. At the close of the service of benediction, all returned to the chapel, where, after a brief space, High Mass was sung, the Very Rev. Father Larrabee being celebrant, and Fathers Taylor and Griffin, deacon and sub-deacon. The Bishop of the diocese preached a short sermon on the text, "Be ye therefore perfect," showing that each, in his vocation, whether in the religious life or of the laity, must strive after holiness in obedience to the will of God.

THE SISTERS' HOUSE (SHOWING CLOISTER CONNECTING CHAPEL), KENOSHA, WIS.

The chancel was filled with clergymen, those present being: The Rt. Rev. the Bishop of Milwaukee, the Rt. Rev. the Bishop of Iowa, the Very Rev. Dean Larrabee, the Very Rev. Dean Delany, the Ven. Archdeacon Mallory, the Rev. Warden Shero, Canon Wright, Canon Douglas; and the Rev. Messrs. Penfold, Taylor, Griffin, Capwell, Pancoast, Bell, Butler, Willman, Ingley, Jones, Seymour, Edwards, Cummins, Stewart, and Shaw.

Luncheon was served in the new building. At its close, Bishop Webb introduced the Bishop of Iowa, who made a congratulatory address, giving unstinted praise to the Sisters for their great work. He said he was particularly grateful in having the Sisters at work in his diocese in St. Katharine's School.

SOME WORK OF THE SISTERS OF ST. MARY

By M. G.

II.

THE Noyes Home, established at Peekskill in 1889 by Mrs. M. C. W. Noyes in memory of her husband, is intended to care for children who are not ill enough to remain in a hospital, and yet not strong enough to battle with ordinary conditions in their city homes. A more or less long residence in the country often entirely restores their health. This building, situated on a sunny, sloping hillside facing the river, is an old colonial residence, and has a very homelike character. Few of the children here are confined to cots, as most of them are convalescents, and they hobble about in a most lively manner, on two legs or on one, as the case may be. They have a schoolroom and regular lessons, and it is quite wonderful to see what good and obedient children these quondam street arabs have become.

No account of the work of the Sisters of St. Mary would be complete without reference to the yellow fever epidemic in 1878. Just before the Sister Superior set out for Memphis for the last time, bravely facing pestilence and death, she had written:

"The sisters sent to Memphis in August, 1873, found themselves before the Bishop's house, which had been lent them until the school could be ready, in the midst of the terrible visitation of yellow fever which desolated the city. Establishing themselves as well as possible in a corner of the half-furnished rooms, they did what they could for the sufferers around them, and their remembrances of the 'fever year' are a strange mixture of painful scenes and ghastly recollections and memories of various absurd experiences in cooking and housekeeping, without furniture, without time at their command, and with rather theoretical than practical knowledge of various details quite unconnected with their schoolroom routine."

Little did the sister then think that she was soon to return to a far more serious experience. On August 15, 1878, the news reached Peekskill of the outbreak of the fever. The sisters, who had come North only two weeks before, set out at once to return to their post of duty. From a letter written at the time we have a vivid idea of the panic that overwhelmed the city of Memphis.

"Thousands left on trains, whilst thousands of others escaped in carriages, wagons, carts, and even on foot. On any road leading from Memphis could be seen a procession of wagons piled high with beds, trunks, and small furniture, women, and children. Beside these walked the men, some riotous with wild excitement, others moody and silent from anxiety and dread."

The sister described her return in the following lines: "Arrived; streets white with lime; wagon loads of coffins; a sad coming home."

Early in September two more Sisters were sent from Peekskill, and a sister from St. Margaret's, Boston, and this little band of seven Religious, with several priests and ladies, fought a brave battle with disease and death. As a friend of the sisters wrote some time ago:

"The eyes of the whole country were directed to Memphis with pity and horror, and for a time these women were among the central figures, the medium of communication with those who wished to send help, the thoughtful, skilful, experienced heads who directed the ignorant negro nurses. They were as mothers to scores of orphans, as sisters to all who were in need, and as, one by one, they died at their posts, people learned something of what was meant by the dedication of a woman's life to the service of Almighty God. It is hardly possible to read without tears the record of those six weeks from August 20th to October 4th, when the fourth of the sisters died, and while the other barely struggled back to life."

Off among the Tennessee mountains, perched high upon the rocks of the great Sewanee plateau, stands the house from which the Sisters of St. Mary go forth to minister to the poor and suffering in the coves, valleys, and on the desolate mountain sides, and into which poor mountain girls are gathered to be trained. The house was first occupied by the sisters in 1888; and the work was carried on with many perplexities and interruptions until 1902, when the school and mission were put upon a permanent basis, and a happy and prosperous era of the work began. The work of the mission is the Christianizing of the mountaineers, of whom there are a half million in this range. The circle of the sisters' work now extends within a radius of fourteen miles. The work carried on in this house is the education of the mountain girls, about thirty of whom reside in the school. They are trained in manual work, laundry, cooking, housework, and sewing. A cottage near the main house is fitted with warping frame, spinning wheel and loom, and all things needful for the weaving of carpets and rugs. This department gives employment to some of the aged mountain women who are no longer able to work in the field. The school children help in preparing the material for the weaving. On the ground floor of the house are three mission rooms, a parlor in which the poor are received, instructed, or entertained, and two storerooms in which are kept articles for distribution. Hither come many people every day from their homes, miles away. Some drive in poor little wagons, others ride on horses or donkeys from their cabin homes, fourteen miles away; often as many as forty persons will come during a fine morning. Last year there were ninety baptisms in the chapel of the sisters' house, and a number are preparing for Confirmation and first Communion. On the Church's great festivals, entertainments are given and gifts distributed.

As I passed from one to another of these institutions where so many works of mercy and love are carried on, my heart was filled with emotion, and, my mind being of a practical turn, I began to wonder how a comparatively small body of women could maintain such large and varied works. I knew something of the cost of living and the expense of even a small institution. I was still more amazed when, upon inquiry, I found that the sisters receive absolutely no compensation for their services in these charitable institutions; that all the expenses of training the novices, clothing the sisters, caring for them in old age, sickness, and death, is provided by the Mother House at Peekskill.

Stimulated by curiosity as well as interest, I made a pilgrimage to Peekskill, where I learned that the Sisterhood of St. Mary was the first Religious Community of Women in the American Church. It was established in 1865, when five women under the leadership of Harriet Starr Cannon, formed a little band and offered themselves unreservedly to God, for a united life of devotion and charity. The Rt. Rev. Horatio Potter, Bishop of New York, formally received them at the Church of St. Michael, February 2, 1865, under the name of the Sisterhood of St. Mary, a name chosen by himself.

Although before this time there had been organized communities of women, this was the first instance since the Reformation of a society receiving the formal recognition of a Bishop.

The original plan set before him stated that the work of the Sisterhood should include all the corporal and spiritual works of mercy which a woman may perform, and mentioned the care of the sick and the education of the young.

Whatever change it has known in these forty-six years has been along the line of its original purpose, and no work has ever been undertaken except with the consent of the Bishop in whose diocese it exists. A Bishop is a visitor of every house of the community, and under him priests act as chaplains of the several houses.

The sisters always hold in grateful and loving memory Bishop Potter and Bishop Seymour, the late Rev. Drs. Morgan Dix and G. H. Houghton, who, each in turn, held the office of Chaplain General of the Community.

In the Infirmary, the sick and the aged are being cared for; in the office of the Mother Superior all the administration of the various works of the Province is carried on.

A short distance from the convent, a gracefully winding road leads to St. Mary's School, a fine building designed by Messrs. Cram, Goodhue, and Ferguson. Here more than a hundred girls are being educated according to the best modern methods, amidst such surroundings as would be found in a home of culture and refinement.

Many of the alumnae of the school are graduates of the leading colleges for women, and others have distinguished themselves in various forms of literary, philanthropic, and mission work.

The Community must meet all the expenses of clothing the sisters ($25 a year apiece is all it costs, think of it!); they must pay travelling fees, and care for their members in sickness and death.

This school, with the minor industries of the place, affords the means of support for the sisters and enables them to give their services freely to various charitable works. When once the foundation on Mount St. Gabriel is established, this will be sufficient to meet their needs. About $30,000 is necessary to complete the foundation work, and to relieve the sisters of anxiety and to permit them to give their time and strength to the life of prayer and good works. Won't you help them?

Five thousand dollars of the $30,000 is raised. Where can you invest your money better? Help us to lift the load!

The foundation on Mount Saint Gabriel is the point from which emanates all the work of the Sisterhood. The fine stone chapel, with the daily round of services where, at the canonical hours, one may hear the Psalter sung in the ancient plainsong chant, is the center of the life of worship and prayer. In the cemetery, in a little glen protected by the rocks and trees on either side, the sisters who have finished their earthly course rest from their labors. While the peace and beauty of the chapel and the little God's acre seem a part of the calm repose of the cloister, everywhere there is an atmosphere of intense energy which shows that the life of the place is one of action as well as of prayer. The rocky ground with scanty soil does not afford much encouragement for agriculture, but Religious Orders have been famous of old for making barren places flourish, and the vegetables, flowers, and fruit of Mount Saint Gabriel bear witness to this. The bees were storing away the honey from the late autumn flowers, four or five hundred chickens were scratching their living in the barnyard, a half dozen or more cows were grazing on the hillside, and a stone-crusher was transforming the native rock into material for road beds. Within the convent, skilful fingers were making the garments worn by the sisters throughout the Province; altar bread was baked and shipped to hundreds of parishes; beautiful vestments were being embroidered; an artist sister was engaged in ecclesiastical painting and designing; in another department the novices were being instructed.

The sisters were occupied at first entirely with work among the poor, but in 1868 they opened a high-class school for the Christian education of girls in West Forty-sixth street, New York. Three years later, with the assistance of friends, the house in East Forty-sixth street, known for many years as St. Mary's School, was purchased and became the Mother House of the Community; a portion of the building was set apart for the school, which was maintained there for thirty-five years. Here much beautiful ecclesiastical embroidery was done by a class of ladies under the direction of the late Sister Anne, sometime Superior.

In 1872 an estate was purchased at Peekskill, and St. Gabriel's School was opened with twenty pupils. In 1876 the Mother House was removed from New York to Peekskill. In 1893 a beautiful chapel was erected; in 1903, St. Mary's Convent. As the pressure of business in the neighborhood of the New York school made the site undesirable, and as the growth of the school at Peekskill demanded new buildings, in 1909 the two schools were consolidated under the name of Saint Mary's School, Mount Saint Gabriel, and a beautiful gothic building was erected on a rocky cliff commanding a most extended view of the Hudson.

[THE END.]

MISSIONARY METHODS

ABOUT two out of three people in the United States and Canada are outside the membership of all Christian churches, declares an "Appeal to the Christian Men of North America" issued by the General Committee of the Laymen's Missionary Movement. Two out of three people in the world live in non-Christian nations. Two out of three people in these non-Christian nations are beyond the reach of the present combined missionary agencies of Christendom. And, in spite of these appalling needs, about two out of three of the church members of North America are contributing nothing toward the aggressive missionary work of the Church at home and abroad. Manifestly our first business is the enlistment of the other two- thirds of the members of the Church as intelligent, systematic missionary supporters and workers. And this can be done. Experience in all denominations, and in every section of the United States and Canada, makes us confident that in most cases thorough-going methods of missionary education and finance, backed by prayerful and persistent work, would result in a doubling of the number of systematic missionary supporters during the first year, and in the enlistment of practically the whole membership within a few years. These results have been so uniformly secured and indicated wherever proper methods have been used, that we believe the time has come to call upon the Christian men of North America to adopt and work these methods in all their churches. In briefest summary, the essential points are these:

1. A missionary committee in every church to work with the pastor in enlisting the entire membership.
2. A period of intensive missionary information and education in each church once each year, continuing through at least two or three weeks, preparatory to an every-member canvass for missions. This should be in addition to general missionary education throughout the year.
3. The adoption of the weekly basis for missionary offerings—instead of an annual or occasional collection—with a simple and effective collecting device such as the Duplex envelope.
4. An organized and complete personal canvass of every member of the church and congregation once each year by groups of two men each, after proper preparation for their work.

We appeal to Christian men everywhere to put these plans into operation in their own churches. Enlarged missionary interest and contributions will not decrease, but will materially increase the offerings to the support of the local church. This has been proved to the point of absolute demonstration. The surest and speediest way to solve any local financial problem of the Church is the generation of a healthy missionary spirit.

SHALL WE PAY THE LORD WHILE WE OWE OTHERS

THAT THE PAYING to the Lord of a tithe, or tenth, of our income is the least that any one and every one should do, under any and all circumstances in life, seems to be plainly established in the Scriptures, Old Testament and New. The frank recognition of this simple principle, and the holding to it in quiet, joyous faith, will settle many a question that is commonly asked concerning the duty of tithing. Let us apply it, for example, to the situation described in the letter of an earnest inquirer in Nebraska:

"Should we pay our tithe while we owe money? is a question which is puzzling us at present. We believe the tithe is the scriptural, also the just and reasonable, basis of giving. We believe that it is the least we can do to prove our love and gratitude to the One whom we recognize as the Giver of all the good things which have filled our lives. We have experienced the joy of giving, and are loath to renounce that joy. But, in a way, it seems that our money is not ours to give while we owe it to others here. In another light, it seems that the tithe is the Lord's, and never ours to use for any other purpose whatever.

"We expect to be in debt for a number of years, and should we wait to begin giving again till the uncertain time when we shall owe nothing? It is a most uncomfortable feeling to owe money, and rests as a burden on us; but neither are we at all content to spend all our substance on ourselves when souls are dying without Christ. Would the systematic giving of a smaller proportion, say one-twentieth, be right?"

Should we be dishonest with God in order to be honest with men? Should we ignore a preferred creditor—one who because of our pledges to him and his claim upon us, has a prior demand over all others—in order to pay an ordinary creditor? Should we steal here and there, break promises from time to time, in order to secure money to pay those whom we owe? As there can be but one answer to these questions, so there can be but one answer to any question as to postponing our current obligation to God while we meet our obligations to men. It seems undeniable, from Scripture and from experience, that God will take care of us better, and pay off our debts to other creditors faster, with nine-tenths of our income than with ten-tenths. The one-tenth that belongs to God is no more ours to give to another creditor than the money in our neighbor's purse is ours to pay our debts with.

Whatever we may have failed to do in times past in paying the tithe, the least that we can do is to pay it in full from this day forward. That is what we referred to by "current obligation to the Lord." If we are in arrears in our tithing for years back, and we are led to believe that God is asking us to recognize and pay on that debt to Him also, it may be obviously impossible to liquidate that debt in full before we spend a cent for any other obligation. But we can begin to-day to meet our current debt to God by using from this day on, for all other expenses and debts, only nine-tenths of our income, and setting apart for the Lord the tenth that is His. He promises to bless us in this as He cannot bless us otherwise.—*S. S. Times.*

WE MAY LOSE the things we strive after to-day, . . . but if we bear patiently the burdens, taking the heartache if it comes, being faithful in the midst of the conditions where God has placed us, living nobly to ourselves and fellow-men, we shall have built up for ourselves characters of divine finish, divine beauty, and divine glory.—*M. F. Savage.*

WE ARE NEVER without help. We have no right to say of any good work, it is too hard for me to do, or of any sorrow, it is too hard for me to bear; or of any sinful habit, it is too hard for me to overcome.—*Elizabeth Charles.*

Meeting of the Board of Religious Education

THE Board of Religious Education, established by canon at the last General Convention, held its first meeting in the Church Club rooms at Chicago on Tuesday and Wednesday, January 23rd and 24th. The Presiding Bishop *ex officio*, the President of the Board, was in the chair and there were present twenty-four members of the Board, and five Department Secretaries, to whom is given the privilege of the floor without a vote. The Rev Dr. Duhring acted as temporary recording chairman. The Rt. Rev. C. P. Anderson, D.D. was elected vice-president of the Board; the Very Rev. C. S. Lewis, recording secretary; and Mr. W. R. Butler of Mauch Chunk, Pa., treasurer. The Rev. T. A. Conover was admitted as a member from the second Department and the Rev. L. F. Potter as representing *ad interim* the Seventh Department, though without a vote since that Department had been unable to hold its convention.

Organization of the Board

The primary work of the Board was the matter of the by-laws under which it is to act. These were very thoroughly discussed and after considerable debate and amendment were adopted. The principle points that deserve notice in them are as follows: The field is declared, under the canon, to be the religious work in primary and secondary schools under Church auspices and especially in the Sunday schools. It developed during the session of the Board that it was felt to be unfortunate that its work was not given a wider outlook, and resolutions were adopted urging that religious education in the colleges and universities be added to the field so soon as a change in the canon can be secured for this purpose. The by-laws make the General Secretary the administrative officer of the Board and *ex officio* chairman of the Executive Committee. There are to be two meetings of the Board each year, and it was determined that these meetings should be held successively in the different departments, so that the Church all over the country might profit by the presence of the Board through the opportunity afforded in this way of securing speakers for large public meetings, such as were held in conjunction with this meeting in Chicago. The Executive Committee, which is to act for the Board between meetings, is to meet at least four times a year. This committee is made up of the officers, the chairman of the Standing Committees and one member of each department not included among these chairmen. To these Standing Committees was intrusted a large share in the development of and the carrying out the policy of the Board. They are to study the different subjects suggested by the title of their committees and present recommendations to the Board, and when these are approved by the Board or Executive Committee are to carry out such work as may result. The membership of these committees is not restricted to the Board, but experts from the church at large may be chosen on the committees by the Executive Committee, and advisory members added in addition. There are eight of these committees the membership of which is given below.

Discussion of Financial Needs

The chairman of these Standing Committees and the required members of the Executive Committee were nominated by a committee made up of a representative of each department. The matter of finance occupied considerable attention. A committee on a budget was appointed, consisting of two clergymen, and three laymen, whose report brought forth detailed discussion. It was finally determined to ask from the Church at least $15,000 for the first year; the most important item of which was the salary and office expenses of the General Secretary. Upon the question as to how to secure this budget the Board finally approved the apportioning of this sum upon the departments "according to the method of apportionment of the Board of Missions and that the Department Sunday School Conventions re-apportion this amount to the different Dioceses and Missionary Districts." At this point the advisability of electing a General Secretary at this meeting came up for discussion and it was finally determined not to do so as there were no available funds in hand with which to pay his necessary expenses and salary. A committee consisting of Dean Colladay, Bishops Parker and Woodcock, the Rev. W. C. Hicks and Mr. W. R. Butler, was appointed to "consider the selection of a proper person to be elected as General Secretary and if possible to nominate to the Board at its next meeting." In view of this action the Executive Committee was instructed to elect a temporary chairman. Certain important matters were referred to the various Standing Committees. Among them were the question of paying a salary to each of the department secretaries, of establishing a correspondence school for teacher training, and of making a collection of special prayers for meetings of Sunday school teachers.

Executive Committee Meeting

The Executive Committee organized in the afternoon by electing as "chairman *pro tem* until a general secretary be elected" the Very Rev. C. S. Lewis, and as Secretary of its own body, the Rev. W. E. Gardner. In order to begin work under the General Secretary as soon as possible, it was voted to hold the next meeting of the Board on April 17th and 18th. The matter of place was left to a committee, of which the Rev. Lester Bradner was appointed chairman. The Finance Committee was given authority to proceed with the raising of funds for the immediate future. The Committee then proceeded to fill out the Standing Committees, the chairmen of which had been already elected at the meeting of the Board. The result was the following list of committees:

1. FINANCE AND AUDIT OF ACCOUNTS—
   The Rev. H. L. Duhring, D.D., chairman. Messrs. W. R. Butler, G. W. Jacobs, R. H. Gardiner, G. A. Randolph, and the Rev. E. J. Cleveland.
2. ORGANIZATION, ADMINISTRATION, AND EQUIPMENT OF THE SUNDAY SCHOOL.
   The Rev. W. W. Smith, M.D., chairman. The Rev. Messrs. C. P. Mills, F. C. Sherman, S. U. Mitman, E. L. Parsons, and Mr. R. E. Anderson.
3. CURRICULA AND LESSON COURSES—
   The Rev. L. N. Caley, D.D., chairman. The Rev. Messrs. C. S. Lewis, W. C. Hicks, P. C. Smythe, A. A. Butler, and W. R. Stearly.
4. TEACHER TRAINING AND SUMMER SCHOOLS—
   The Rev. Lester Bradner, Ph.D., chairman. The Rt. Rev. Drs. Parker and Lines, and the Rev. Messrs. C. P. Mills, L. N. Caley, and R. B. Gooden.
5. MISSION STUDY AND ACTIVITIES—
   The Rev. W. E. Gardner, chairman. The Rev. Messrs. S. U. Mitman, R. P. Kreitler, Herman Page, A. R. Gray, and Mr. J. J. Greenough.
6. WORSHIP, MUSIC, AND ART—
   The Rev. C. H. Young, chairman. The Rev. Messrs. Paschal Harrower, H. E. Cooke, J. H. Hopkins, T. A. Conover, and L. F. Potter.
7. PRIMARY AND SECONDARY SCHOOLS—
   The Rt. Rev. L. W. Burton, D.D., chairman. The Rt. Rev. Drs. Parker and Horner, the Rev. Messrs. J. H. McKenzie, and W. F. Peirce, and Prof. C. R. Fish.
8. PUBLICITY—
   The Very Rev. S. R. Collady, chairman. The Rev. Messrs. W. M. Clark, M. D. Wilson, Messrs. R. H. Gardiner, Louis Howland, and F. C. Morehouse.

Conferences on Phases of S. S. Work

On Wednesday afternoon a series of Conferences was held in St. James' Parish House. The first was a group of sectional conferences on the different departments of the Sunday school: the "Primary" conducted by Miss Margaret Kehoe; "Intermediate," by Rev. N. H. Douglas; "Senior and Adult Classes," by Rev. S. R. Colladay; and "Officers," by Rev. S. U. Mitman. These were followed by a joint conference led by the Rev. L. M. Caley on the "Nature and Extent of Pedagogical Training" necessary for Sunday school teachers under three heads, "Subject Material—What"; "Knowledge of the Child—Who"; "The Art of Teaching—How." The afternoon closed with a Question Box conducted by the Rev. W. W. Smith.

Mass Meeting at Epiphany Church

There was however another side to the meeting of the Board as arranged by the Sunday School Commission of the Diocese of Chicago. On Tuesday night there was a Mass meeting at the Church of the Epiphany at which the Rt. Rev. E. S. Lines spoke to the subject, "The Responsibility of the Church in Religious Education," emphasizing the necessity for adequate religious training in the present day especially in the home itself and touching on what the Church should do to meet this responsibility. He was followed by the Very Rev. C. S. Lewis, who briefly related the steps of "Recent Progress in Sunday School Work," leading up to the organization of the General Board and touched on the main principles that underly the movement. The closing address was by the Rev. W. E. Gardner on the "Possibilities of the Future," in which he made plain the aspects of the subject that must force themselves upon us as we look forward: i. to make the Sunday school a factor in deepening the organic consciousness of the Church; ii. to bring home to teachers their responsibility as leaders in spirituality; iii. to seek to apprehend the child's religion and liberate his spiritual energy; iv. to treat mission study as developing Church loyalty in the children; and, v. the deeper appreciation of the idea of service as a help to teaching the truths of immortality and the future life.

"The Church as an Educator"

On Wednesday evening the Church Club entertained the Board at dinner at which there were present about five hundred clergymen and Sunday school workers. After the dinner Mr. C. W. Folds, President of the Church Club, introduced Bishop Anderson who acted as toast-master. The key note of the brief speech with which the Bishop prefaced his introductions was the very great importance of the work of the Board of Religious Education. Upon it devolves the training of the Church of the next generation, and where is the next generation, with those interested in Missions and Social Service and Philanthropy, to come from, unless it is trained now while in childhood. If we cannot do our work, then there will be none to do the others. The first speaker introduced was the Rt. Rev. E. M. Parker, D.D., whose subject was "The Church as an Educator." Three catch words take the place to-day that liberty, equality and fraternity held with the young men of fifty years ago; viz., truth, justice, and service. About these three words the Bishop

gathered a most inspiring address. He told how the people are hungry for definite teaching, "great truths of religion definitely and historically stated." He urged a fearless attitude towards all truth particularly of scientific, literary, or historical character. He urged the need of definite teaching on the questions of sex. He pointed out that ignorance of what the Church truly stands for is often a real hindrance towards unity; as Church people do not know, oftentimes, what to hold fast to and what they may safely let go. As to justice he emphasized the need for the Church to teach the duty of giving to men what they have a right to, and of insisting upon the right of children to be well born and "brought up with a fair chance, with well fed bodies and well trained minds." So too if the Church is to teach the duty of service, children must be trained to give to others in personal service. He stressed the responsibility of the Church towards the foreigner and to the isolated people of the prairies and hills alike. These three words he reminded his hearers were the key words of modern life, and the key to the Church's work as an educator.

Clergy Must Lead in Education

The Rev. Dr. Bradner spoke to the "Responsibility of the clergy in Religious Education," reminding us that the genius of the Church is an educational genius and therefore there must be greater respect for educational principles. The leadership of the Church is given to the ministry, therefore there must be greater respect to the message. He reminded the audience that there are three kinds of clergymen in respect to this matter: those who know what to do, and try to do it; those who know what to do, and wish they knew how to do it; and a third class of those who do not know what to do, and do not want to do it. The most important factor was to see large, to get a vision of the whole programme and, whatever the size of the school, to see it in relation to the greater whole of the work and to make it worthy of the approval of the best men. "The country believes in education." "Apply educational principles to the Church so that the men who believe in education will believe in religious education"; produce a programme worthy of their respect. In addition he urged his hearers among the clergy to produce officers and teachers at whatever expense of personal time and strength. To train a teacher was favorably compared to preparing a man for Baptism and Confirmation; both are equally the work of the clergy and each demands his attention. The man who has not grasped this has failed in his vision of his ministry.

"Responsibility of the Laity"

The closing address, "The Responsibility of the Laity" was delivered by Mr. F. C. Morehouse, editor of THE LIVING CHURCH, and was a fitting close to a most remarkable evening. The point stressed was, strangely enough, the point stressed in the first public address, that by Bishop Lines, the night before, which, however, Mr. Morehouse had not heard: the significance, in education, of the home. We were reminded of the perspective of the home as the miniature of heaven, the speaker bringing out the central thought of love in the holy Trinity; the ideal toward which the family points; as a miniature of the Church with its great missionary lesson of making men children of the heavenly Father through Holy Baptism; as a miniature of Society, in which men are bound together as brothers and sisters. He suggested the thought of "degrees in fatherhood" on God's side reaching out beyond the tie that binds men sacramentally to Him, to that bond which lies in the fact of creation, that the whole world is but the expansion of home if we will but have it so. The educational significance of this we were told lies in the fact that the home is the atmosphere in which the child is trained up; where men should find the highest ideals exemplified. The influences of a good home are almost incalculable. Stress was laid upon the important influence the father exerts for holiness and religion if he is himself a devout and godly man. Teaching cannot strike root unless the ground is prepared in the home. To perfecting this the effort of all laymen was directed.

It would be quite impossible to describe this first meeting of the Board of Religious Education without insisting upon the large hearted hospitality and generous entertainment that the Church in Chicago fairly showered upon the members of it, while from first to last we were made to feel the great interest and enthusiasm of Bishops, clergy, and laity in this vast and important subject, the development of the Church's work in the field of education.

IT MAY BE PROVED, with much certainty, that God intends no man to live in this world without working; but it seems no less evident that He intends every man to be happy in his work. It was written: "In the sweat of thy brow," but it was never written, "In the breaking of thy heart."—*Ruskin.*

CHEERED by the presence of God, I will do at each moment, without anxiety, according to the strength which He shall give me, the work that His providence assigns me. I will leave the rest without concern; it is not my affair.—*Fenelon.*

IT IS THE abnegation of self which has brought out all that is noble, all that is good, all that is useful, nearly all that is ornamental in the world.—*Whyte Melville.*

THOUGHTS ON AMERICAN CHURCH MUSIC

BY A. MADELEY RICHARDSON, M.A., MUS.DOC., OXON., F.R.C.O.

THE outlook for Church music in this country seems to be very hopeful indeed. I have been struck by the interest which is taken in it by the clergy, the laity, organists, and singers. This constitutes a great opportunity for the Church. The Episcopal Church, we are told, shows music is of course an emotional force. But some will object that religion should be unemotional. Should it? Was the religion of the Sweet Singer of Israel unemotional? Was there no emotion in him who said: "Like as the hart desireth the waterbrooks so longeth my soul after Thee, O God," or "When the Lord turned again the captivity of Zion, then were we like unto them that dream"? Does not the whole foundation of the Christian life depend upon the best and purest emotions? What are the things that abide? What is the greatest of them?

Yes, music is an emotional force, or perhaps we ought to say, a vehicle for conveying emotion, for here it differs from other arts; it has to be reproduced each time it is used, and its reproduction depends very greatly upon the mind and skill of the performer at the time of performance as well as upon the original skill of the creator. In this it is separate and distinct from other arts, painting, poetry, architecture, etc., which, once perfected, are finally finished.

Here questions touching Church music divide themselves naturally into two heads: 1, concerning what music to use; 2, concerning those who use it.

To take the second heading first. Shall I be accused of being an idealist when I say that all who are concerned with the rendering of Church music should, at every part of the service and all through it, be, in every sense of the word, worshippers? That they shall really mean and feel every one of the sacred words they use? Well, this is the ideal—and what an ideal it is! If we could realize it, what a power would Church music become! What an impetus would be given to religious life and work in every direction! What an influence would the Church's work have upon the outside world!

This is the foundation upon which our Church music should stand, the only foundation that can give it permanent value and real strength; and to this, I submit, should be given anxious thought and unwearied attention.

Choir members are selected, very frequently, merely for their ability to sing—and of course musical ability must ever be an essential qualification of a chorister. Often the supply is limited, there is little opportunity for discrimination, and it becomes a very difficult matter to find suitable material at all. Still, when we cannot get all we desire, we may try for something; *"est quadam prodire tenus, si non datur ultra."*

To make a practical suggestion, I want to advise that all choir members in the Episcopal Church should be regular communicants of that Church. This seems quite a natural and obvious thing, yet I know that it is not always the case, indeed that it is very frequently otherwise. But is it too much to expect? Where they are communicants, a step further may be taken. A corporate communion may be instituted for the choir, at stated intervals, once a month, or once a quarter, as may be convenient, and on one of the days preceding this, a devotional address may be given by the rector, at which he will have the opportunity of inculcating and driving home all his hopes and desires as to the spiritual influence which the choir ought to have.

I speak here as a comparative stranger. It may be that what I am suggesting has been already carried out in the churches of this country. If it has, then the prospects for Church music here are still brighter than I had supposed.

However, whether this be so or not, I am not making a mere suggestion without testing it, not proposing a counsel of perfection which is unavailable for practical work; for all this was carried out at Southwark Cathedral. With the permission of Providence, my work there gained a reputation which went far and wide, which has, I find, spread to all the great cities of this great country. But I attribute that power for good, that fame, and that reputation, mainly to the fact that the work was done all the time on the lines that I have indicated, that we who guided it taught the choir for so many years to remember that prayers were for them, praises for them, and personal worship was the only possible attitude for Church singers. I mention this in order to shew that we should not be discouraged by difficulties which, when faced boldly, at close

quarters, may appear less formidable than they seem viewed from a distance.

Next there is the constitution of the choir. Shall we have women singers, or shall we depend upon boys for the upper parts?

You will expect me to recommend boys, and so I do, but with a reservation. The success of a boys' choir depends almost entirely upon the trainer; with women this is not so emphatically the case. A boys' choir may be immeasurably better or unspeakably worse than one including women.

On no subject connected with Church music is there perhaps so much misunderstanding prevalent as upon this one. Of course the quality of boys' voices does vary to a large extent; there are good, bad, and indifferent boys' voices. If the best voices can be secured and retained, then success is assured, the choirmaster will have little trouble and can carry on his work with a modicum of skill. But here is the point that is so little realized. It is quite possible with only the worst material to produce good, very good, results, provided there is proper, skilful training. The thing is to secure the skilful training. It is sometimes supposed that the only way to obtain a good boys' choir is to start a choir school. Enthusiastic American organists go over to England and visit the best known choirs there, and find that in most cases there is a choir school attached to the cathedral or chapel that they inspect. But they do not always remember that these schools as a rule date from a long time back, and have been founded in the days when education was not so universal nor so easy to obtain as it is to-day, and that there may have been other reasons for their original foundation than that of merely securing voices for a choir. I do not say a word against choir schools in general. When properly managed they are excellent institutions. But I do protest against the superstition that they are a necessity when forming a good boys' choir.

No, what we want here is not so much schools for choristers as schools for choirmasters—some great centres where our young and enthusiastic Church musicians can learn how to direct their energies to the best advantage, and how to gain the results they so much desire in the most certain and satisfactory manner. Here in America we have the material and we have the men ready to work it, provided they can be shown the way.

When I arrived in this country I was told all kinds of things against the American boy—that he had a voice that it was impossible to produce with any beauty, that he was unmanageable, volatile, and ill-mannered. I reserved my judgment, and resolved to give him a fair trial. I have now been here a sufficient time to form an opinion, and am glad to say that it is a favorable one. Boys will, of course, be boys all the world over, delighting in mischief, giving hearty assent to the maxim: *"dulce est desipere,"* but without the qualifying clause *"in loco"*; but I have not on the whole found the American boy more troublesome than the English variety. If he is lacking in application, he is alert and quick; if he is, in the rough state, innocent of anything in the shape of manners, he is willing to learn and interested in new ideas. And as to voice, I believe that the average voice is the same all the world over; it is the way it is used that makes the difference. In the course of the training of the raw material that I have had at Newport during the past year there have been some amusing experiences. One day when preparing the hymn "The Church's One Foundation," we came to the line "By heresies distrest." "Well, boys," said I, "what are heresies?" A blank look spread over all their faces and no answer was at first vouchsafed; presently a bright and enterprising little fellow held up his hand and made a suggestion: "Please, Sir," said he, "ladies who inherit fortunes." In view of the personnel of the summer congregations at Trinity church, Newport, this seemed a singularly ingenious answer.

On another occasion two little boys walking down the street were overheard in animated conversation. "Jack," said the first, "this is Holy Week." "Holy Week!" said number two, "you mean Passion Week!" "'Tain't," comes the reply. "I tells yer it's Holy Week." "Now look 'ere," says Jack. "I tells yer it's Passion Week, an' if yer sez that again *I'll lamm yer in the eye.*"

There is one matter in which it seems that those interested in Church music frequently take a wrong stand; that is the exaggerated importance often given to the singing of soloists as distinct from choral singing. Soloists are of course an important adjunct to a choir, and they should be of the very best. But real Church music is choral music. This is what should be the great care and the subject of the great interest of all lovers of ecclesiastical song. It has been so all down the ages since the beginning of the Christian era; nay, further back, the Old Testament is full of descriptions of choral singing. Any departure from this attitude means sure decadence in Church music. Though there is much devotional beauty in a really good solo, its effect upon the worshipper is as nothing compared with the soul-stirred and uplifting power of a beautiful chorus. I mention this because in some directions the worship of soloists seems to have developed into a positive mania. I have personally known of churches where the worshippers (or should I say the audience?) have openly said that they have attended simply to hear a certain boy sing. When such a thing as this can take place, it seems to me that Church music is in great danger.

We come now to my other heading, concerning the music that is to be used. Here there is much to be said, and I can now only touch briefly upon one or two points.

1. As to hymns. The power of good hymn singing is a very great one, appealing, as it does, to all who have any music in them at all. In this country we do not discuss the words of the hymns, for they are officially fixed by the Church, not left, as in England, to individual taste. But the tunes are in the hands of those who direct the music. Here attention should be given that none but the best music should be used. The books in common use contain a great variety of tunes; some are very good, some are passably so, others are utterly unsuitable for use in church. The emotion expressed by a hymn tune should be strong and noble; so only can it be of help to the worshipper. In many cases within the covers of the books we use this is not the case. We have tunes with weak, sentimental melodies, incorrect harmonies, and every characteristic which should *not* distinguish music for use in church. There is talk of a revision of the Hymnal. It is to be hoped that this matter of the tunes will be carefully dealt with.

For future development it would seem that more advance might be made in the direction of unison singing. Nothing is so conducive to congregational singing, nothing so artistically effective, yet the fashion for harmonized singing seems to have caused people to forget that it is not so long since all tunes were as a matter of course sung in unison.

There are two points in connection with hymn singing that might easily be dealt with at once. 1. It is an almost universal custom over here to have what are called processional and recessional hymns. When this is done, an abuse is sometimes perpetrated by arranging that if the hymn proves longer than the procession, some verses shall be cut off from the end, but if, on the other hand, it appears to be too short, the first verse shall be repeated. In some instances this plan produces distressing effects. Many of the best hymns are written by their authors in a connected, logical way, with a commencement, a development, and an ending, making a complete work of art. If the last verse is cut off, the whole point of the words may sometimes be missed. Take, as instances, any of the Epiphany hymns. On the other hand, if the first verse is repeated we may get an equally unmeaning result; *e.g.*, in the hymn "Praise to the Holiest in the height," the last verse is identical with the first, so that the result of a return to the first will be simply a vain repetition. A little care can alter all this. Hymns can often be selected which will be of the desired length in any case. If, however, it is thought desirable to use one which is not so, should it be too short it may be extended by the introduction of short interludes on the organ; if too long, the procession can be delayed at the start, or verses may be omitted by arrangement beforehand which will not spoil the design of the whole. Generally the last verse is the very one that should not on any account be omitted, frequently others may be without injuring the sense of the whole.

Here then is a ready means for improving our hymn singing.

The second point is the custom which has crept in of adding *Amen* indiscriminately at the end of every hymn. How many of us have considered whether this is right or not? I see that in the authorized hymn book of the American Church no *Amen* is printed at the end of the words except at the conclusion of the Doxologies: there it invariably occurs. Is not this the right and true arrangement? The prevalent custom has gradually crept into the English Church—I have failed to discover on what authority—and it has come over to this country, I strongly suspect, through the instrumentality of musicians whose knowledge of music has been greater than their theological training.

Every word used in our services should of course have a

real meaning. What meaning can we attach to the word *Amen* when we use it after such a hymn as "Lead, Kindly Light," or "Hark, the herald angels sing," or "Just as I am," or a hundred others? Although the custom is, I regret to say, prevalent in England, it is not universal. At both the Cathedral of Oxford and at the University church, which should be centres of light and leading, no *Amens* are sung at the end of hymns. The following letter from the Dean of Christ Church, Oxford, who is a recognized authority upon Church matters, will be of interest:

"CHRIST CHURCH, Oxford, February 1, 1911.

"DEAR DR. RICHARDSON:

"I know nothing about the history of the *Amen*, but in making the *Oxford Hymn Book* we followed the precedent of the book which is used in the University Church. There are no *Amens* there, and they are never sung at the end of the hymns at the university sermon. I can dimly remember the use of them coming in, but I could never understand the reason for it. We have given up using the *Amens* in the Cathedral, and nobody seems to mind.

"Yours very sincerely, THOMAS STRONG."

It is to be hoped that in developing our Church music we may give consideration to the idea of returning to the use indicated in the authorized Hymnal, agreeing as it does with the use of the University and Cathedral of Oxford, and insert an *Amen* only at the conclusion of the versified *Gloria*.

2. Secondly, as to chanting. It is surely a remarkable fact that in these days when so much value is set upon Church music and so much effort expended upon its rendering, there are yet churches in which the psalms are merely read.

The psalms are the great songs of the Church, the glorious inheritance of poetry written for the sole purpose of being sung in public worship. It would surely be right to say that the first and foremost thing in Church music should be the singing of the psalms; that this is the one indispensable thing; that we could do without anthems, without hymns, without everything else, provided we retained these wonderful sacred songs, and used them as they were intended to be used. Does the apostolic injunction run, "If any man be merry let him *read* psalms"? Does the invitatory psalm say, "O come let us *read* unto the Lord"? Does the Psalmist in the fulness of his heart exclaim: "I will *read* and give praise with the best member that I have"? Why then are we content merely to read the psalms, and so often make no effort to render them as they were intended to be rendered?

Nothing is more inspiring than the true chanting of the psalms; nothing more inspiring and more edifying. But, on the other hand, few things are more distressing than bad chanting, and few less edifying.

The chanting so common in England to-day is a thing to be dreaded and carefully avoided. It is founded upon an entire misunderstanding of all the underlying principles of chanting; it has developed by accident and become crystalized into a thing called the "Anglican system of chanting," which is no system at all, but simply a gathering together of foolish and futile errors.

I do not wonder that the American Church has been slow to follow this false lead. I hope with all my heart that those who guide its destinies will look carefully into the matter and see the mistake of accepting so erroneous a method, one destructive of devotion and detrimental to the advance of Church music.

I cannot here enter fully into this subject; but I will try to give briefly some idea of what I mean.

When music is added to words it is done with the object of intensifying their meaning. The meaning and sense of words depends, especially in the English language, not merely upon the vocal sounds employed—the vowels and consonants—but also upon the way they are pronounced—the accent and emphasis which accompany them. These are a necessary part of every sentence we use. For instance, supposing I say: "I feel it an honor to address you, gentlemen, to-day," I can alter the sense of this simple sentence in a moment by changing the emphasis. If I dwell upon the first word "I," the sense would appear to be that others might not so greatly appreciate the honor. If I emphasized the word "gentlemen" I should presumably imply that I had had opportunities of addressing others who did not fall under that category. If, again, I dwelt on the last word, "to-day," the sense would be that it was the occasion I valued rather than the audience; and so on. Almost any sentence taken at random would furnish similar results, and I think this shows clearly how important emphasis and accent are. Now to convey a true meaning, the emphasis must fall on words which would naturally stand out prominently and convey the principal part of the sense. The true system of chanting, which has served the Church for well-nigh 2,000 years, does this: the false system, which I so strongly condemn, does the opposite. True chanting should follow the natural pronunciation of the words as rendered by an educated speaker, and it can quite well be made to do so. The false chanting, now so common in England, does not do this, but distorts them beyond recognition, and obscures their meaning beyond comprehension.

This is caused mainly by the fact that some fifty years ago well meaning but mistaken persons invented a plan of placing accent marks over certain words, thinking that by so doing they would assist the singers in keeping together. It did not occur to these benevolent old gentlemen that people with average intelligence and a little proper training could manage to do so without this extraneous help. These persons were so pleased with the accents they had invented that, after trying them upon accented words (where they were quite unnecessary) they went a step further and announced the rule that there must always be an accent mark whether there were an accented syllable in the sentence or not, and proceeded to place one (or rather two) in every verse, regardless of the sense of the words; thus bringing havoc and confusion into chanting and making it a thing of contempt instead of a thing of beauty.

Instances of this are so numerous on every page of the pointed Psalter that it seems superfluous to make quotations.

The first verse of the *Venite* runs: "O come let us *sing* unto the Lord." This, so rendered, of course means emphatically that we must not *read* the psalms, and perhaps, with this explanation, it might be allowed to remain, as certainly inculcating sound doctrine and wise determination; but it is hardly appropriate in the mouths of worshippers who have every intention of proceeding in a few minutes to read and *not* sing the rest of the psalms.

In the first verse of the *Nunc Dimittis* occurs the extraordinary perversion of Simeon's words into: " . . . depart in peace according to Thy word," followed by *"For* mine eyes have seen *Thy* salvation, *which* Thou hast prepared b*efore* the face of all people"—a truly remarkable series of blunders, constituting such an outrage upon common-sense and propriety that it is wonderful how long-suffering congregations have been willing to put up with it. I need not say that this system of false accentuation had been unknown from the beginning of the Christian era until some fifty years ago, and that for it there exists not the slightest necessity nor justification.

There is a future before the Church Music of America; a school of Church Music to arise in this country to which shall belong the name of "American." If it is to have a distinguishing mark, nothing could be a more splendid one than to establish a tradition of the worthy rendering of the psalms, a rendering which shall bring home to the worshipper their golden poetry, their fulness of devotion, their wondrous teaching, their human comfort, and their divine worship.

OUR LIFE'S WORK

WE WOULD take care so to manage ourselves all day, especially when it draws toward night, that we may not be disfitted and put out of frame for our evening devotions; that our hearts may not be over-charged, either on the one hand with surfeiting and drunkenness, as theirs often are who are men of pleasure; or on the other hand with the cares of this life, as theirs often are who are men of business; but that we may have a command both of our thoughts and of our time, that we may finish our work well; which will be an earnest of our finishing our life's work well.—*Matthew Henry.*

THE SMALL GIRL who had attempted, during her mother's absence, to surprise that lady by putting the shelves of the fruit cupboard in order, and found that her enterprise ended in wreck and disaster, wrote mournfully in her diary: 'Resolved, to be just common good after this.' There really is no substitute for just common goodness. All the extra flights, the spasms of enthusiastic effort, the flurry of special undertakings and causes cannot take the place of steady, everyday faithfulness to duty. The spectacular achievement may win applause of observers, but it is the quiet fidelity to commonplace tasks along common ways that counts for most in the end.—*Selected.*

A MAN with no sense of religious duty is he whom the Scriptures describe, in such terse but terrific language, as living "without God in the world." Such a man is out of his proper being, out of the circle of all his happiness, and away, far, far away, from the purposes of his creation.—*Daniel Webster.*

DEPARTMENT OF SOCIAL SERVICE

Edited by Clinton Rogers Woodruff

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia

HEALTH STATISTICS

THE statistics of the leading countries have their strong and weak points. Official labor statistics originated in the United States, and they have spread to every other great industrial state. But in the field of health and vital statistics, or demography, as it is scientifically known, the United States has lagged far behind not merely England, Germany, and France, but even Russia, Greece, Australia, and Uruguay. The present public health movement in the United States is now demanding that a scientific statistical basis for it be laid by organizing and developing American work in vital statistics. No doubt this duty rests most heavily upon our states and cities, but they can do little, according to the Society of the International Congress on Hygiene and Demography, which will be held next September in Washington, without the coöperation of the Federal government. That coöperation took on a new and far more effective form when the Census Bureau was made permanent and charged with the duty of coöperating with the states and cities in the development of a national system of vital statistics. Since 1902, when the change was made, the improvement has been greater than during the century preceding. The main difficulties now are two—lack of an effective demand in many states for proper and complete recording of deaths, and lack of officials trained to use and interpret the figures so gathered in such a way as to make them serve the cause of public health. The Census Bureau is dependent on local governments for information concerning births and deaths. Failure of local governments with respect to registration of births and deaths subjects private interests to inconvenience and loss far exceeding the cost of systematic registration; deprives the Government of the United States of necessary information concerning the growth and health of the people; impairs the credit of the country among foreign demographers; and has caused the country to appear as a defaulter for the last thirty years in an express international obligation.

These difficulties should be largely removed by the meeting of the Fifteenth International Congress on Hygiene and Demography in this country.

CLEVELAND VICE REPORT

Last spring the Cleveland Baptist Brotherhood appointed a vice commission and assigned to it the task "to investigate those forces in Cleveland which tend to degrade." The commission spent some time studying the proposed lines of investigation. It was apparent from the start that the time set for the report of this commission, especially since the work must be done during the summer months, was not sufficient for an exhaustive study. Therefore it decided to concentrate its attention: First, upon the financial status of the liquor traffic in Cleveland, comparing Cleveland with other cities of its class. Second, to investigate the extent of poverty and crime resulting, directly or indirectly, from the liquor business. Third, to inquire into the enforcement of law, especially in relation to the saloon, public amusements, and the social evil in Cleveland; also comparing Cleveland with other large cities.

Seventy-four interviews were held with public officials, with men of every business and profession, and with committees whom it had reason to believe knew about the present conditions in Cleveland. Many houses of ill-fame and assignation and rooming houses were investigated. Saloons, cafes, and grill rooms were visited, as were more than half the picture shows, theaters, and other places of public amusement. An extensive correspondence was carried on with the officials of more than forty cities, together with prominent social and religious workers in these various places.

In its report the commission says:

"We have concentrated our best thought, sparing no pains or labor in the search of facts. All of our data or conclusions may not be infallible, but we have sought conscientiously to interpret facts from original sources as we have found them, and to draw conclusions which might be regarded by our brethren as eminently sane and fair.

"The figures contained in the report have been taken from official documents of the various cities concerned and are for the years 1909-10. Information not given in public records has been secured from men prominent in public life whose long acquaintance with the conditions referred to renders them fully able to give an unbiased judgment upon the facts."

SCHOOL CLINICS

"When medical inspection of school children was first introduced," Dr. Lewis Williams, medical superintendent, Bradford Education Authority, said at the English Destitution Conference, "it was feared that there would be very serious effect upon school attendance, as a result of the number of children who would be excluded owing to the presence of physical defects. It must be admitted," Dr. Williams asserted, "that it is a wise procedure to exclude from school certain children; firstly, in order that they themselves may benefit by being placed under suitable treatment or conditions, and secondly, in order to protect healthy scholars from infection, children suffering from such diseases as phthisis, suppurating ears, ophthalmia, ringworm, skin diseases and verminous conditions, etc., must be removed from contact with healthy children. But mere exclusion of these children from school is not sufficient, and the utmost difficulty has been experienced by most authorities in securing their return to school within a reasonable time.

"Having been excluded from school, it is surely the duty of authorities to see that adequate treatment has been obtained for these children, and that their educational advantages may suffer as little as possible by their speedy return to school. Perhaps one of the most forcible arguments in favor of school clinics lies in the fact that when a child is excluded, no time is lost in placing it under treatment, that it is kept regularly under treatment, and that the child is readmitted to school at the earliest possible moment. There is thus an enormous advantage to the child itself, so far as its education is concerned; there is an advantage to the teacher, in that the child is not long absent from school, and also, the not unimportant fact that money, in the form of graft, is saved."

TRAINING FOR MOTHERHOOD

"Fiancees should take a course in child-raising before they wed,' is Mrs. Kate Douglas Wiggins' idea. "Every young woman who contemplates matrimony should receive a thorough training in the rudiments of child-raising before the wedding takes place," she declared recently.

"What every city needs is a municipal school where such an education may be obtained. As soon as a young woman becomes engaged she should matriculate in such an institution and the period of her betrothal should be delayed long enough for her to become thoroughly fitted for the duties of motherhood. She may graduate from this school on her wedding day and know then how a mother should raise her children. The conditions are deplorable that permit young women to marry without any knowledge whatever of children. Our schools teach every other line except that of motherhood, and the time is ripe to introduce this new course of training."

When one contrasts the trouble taken by those who raise cattle with the indifference of human beings in the raising of their offspring, the soundness of Mrs. Wiggins' advice becomes at once apparent.

BECAUSE newspapers and magazines have devoted miles of space to medical examination and inspection of school children, a great many people reasonably well informed are under the impression that the greater number of 20,000,000 school children enjoy the benefits of these widely proclaimed advanced methods. Yet medical protection to school children is actually provided for in but ten states, and in New York the state education health officials believe that it is not wise to introduce a measure providing for physical examination of all children in all schools. Indianapolis is the only place where children in private and parochial schools, as well as in public schools, are assured by law the benefit of medical inspection and examination.

THE THEORY upon which the Massachusetts Anti-Trust Law is based is that due official publicity of the case will work a solution of the problem. This idea has been quite effective in Canada, both in connection with the anti-trust legislation and in the Industrial Disputes Act.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

BARNARD COLLEGE AND THE CHURCH

To the Editor of The Living Church:

AS a resident of New York City and a student in a well-known Eastern college, I have been much interested in Mr. Powell's articles on "The Religious Atmosphere of the Universities and Colleges of the Middle West." I would like very much to say a few words about the religious influences in our midst, and the part that the Church has had in promoting these influences.

Unlike her *Alma Mater*, Columbia, Barnard was not established under the auspices of the Church. Her opportunities, therefore, have been very limited in that direction, and what has been accomplished so far, is due largely to the earnest efforts of the undergraduates themselves, and a few outside friends.

Of late, however, the situation is somewhat improved. Chapel services are held regularly twice a week, and while attendance is not compulsory, they are generally very well attended.

Owing to our very small quarters we are obliged to use the college theater for this purpose. Some day we hope to be able to have a chapel, as well as another building which is at present the most urgent need. Though the Y. W. C. A. has had a large share in this work, the society for Church students, known as the Church Club, and one of the oldest college societies, has also played no small part. The membership now numbers more than one-half of the Church girls at college. Deaconess Goodwin, from St. Faith's House for Deaconesses, has been conducting a Bible class once a week during the first term. Through the kindness of Professor Baldwin, of the English Department, who has offered us his services, we hope to be able to continue this during the second half year. Just how much this really means to us, was brought home to me a short time ago, when, speaking to one of the graduates, who is herself a Church member and a candidate for the foreign mission field, she told me that if anyone on the faculty had offered to do such a thing four or five years ago, the students would have thought that there was something radically wrong with him.

It is true that we have done a very little toward what we have yet to do. The situation is a difficult one owing to the cosmopolitan character of the student body. We are beginning to realize our opportunities more fully every day, and we are endeavoring, with what strength and knowledge we possess, to do our part in helping on the Work of the Church. MARGARET C. RICHEY,

Secretary of the Church Club, Barnard College.

New York, January 22, 1912.

OUR UNWORKED DOMESTIC MISSION FIELD

To the Editor of The Living Church:

UNDER the date of December 28th, the President of the Board of Missions wrote, "We are facing a condition. Since the 1st of September the receipts have been so meagre that it has been necessary to draw on our reserve funds until the end of them is in sight." Now there may be a reason for this. Without questioning the wisdom of the Board in making its appropriations, it does seem to many that the vast sums appropriated to the work in foreign lands are out of all proportion to that appropriated to the home field. In the report of the Board to December 1, 1911, we learn that the former had received $610,225, without reckoning "specials," and the latter, exclusive of Alaska and the Philippines, about $350,000. Alaska and the Philippines together received $124,000—the former has a population of about 65,000.

Now in contrast with this take the state of Illinois, with two dioceses of Springfield and Quincy. The population is nearly three and one-half millions and the Board appropriates to the work there less than $10,000. Arkansas with a population of one and one-half million, receives the paltry sum of $1,800. The state of Kansas, with its two dioceses, fares somewhat better, for it gets $10,700; but poor Mississippi, with the same population as Kansas, one and one-half million, gets only $4,880. Is it any wonder that the Church does not grow and that so many mission fields are vacant? Is it any wonder that every one of the dioceses named report a decrease in the number of communicants in their last journals! That they are doing what they can, we know. See the advertisement in your issue of January 13th of the Archdeacon of Kansas for "several priests and "energetic missionaries can increase the stipend."

Now, work in the foreign mission field does not depend upon candidates for Holy Orders"—salaries from $600 to $800! But then our Church alone. The Church of England and nearly all of the denominations are doing noble work there. But our home missions have no other assistance than that doled out by our Mission Board. The "glamor of romance" may hover over foreign missions, but surely common justice demands that we should not starve our own people in order that we may feed strangers. Our people are getting tired of such a policy and this may account in some degree for the "meagre" receipts of which the Board complains.

H. W. ROBINSON.

Shrewsbury, Kent Co., Md., January 20, 1912.

THE REVISION OF THE HYMNAL

To the Editor of The Living Church:

MR. DAMROSCH, in his letter in your issue of January 13th, shows so much mental perturbation over my *lapsus* in naming the *Tautum Ergo*, amongst the other chorales, which he had previously named as not in our present Hymnal, that it is best for me to state that it was *patent* to me that *it was not*—and Mr. D.'s simple statement to that effect would have been received by me, and recognized as the truth; how I came to name it with the others in my bunch I do not see.

I did not *offer* any statement that certain hymns existed in our present Hymnal, except to name those which Mr. D. had before stated were not in the Hymnal, and I had no intention whatever of discussing those hymns at that time. I have my own views of their faults as well as their beauties, and it must be the privilege of the Revision Commission, if they use those hymns, to give them to us in the best form. I must not be regarded as *hostile* to Mr. D.! Quite *au contraire*, if I read things clearly through the *obscured main issue*. In responding to Mr. D. in my former letter, I rather aimed to determine his attitude regarding Church music (even Wagner's) taken from secular sources—and my suggestion to *bar* all music from secular sources, had a *mental reservation*, that would give the rector power to exercise his judgment in certain cases, while the law would still stand solid as a weapon for him in special cases of a different character.

And, if the chorale from *Der Meistersinger* was the number in question, I believe that both Mr. Damrosch and myself would be found on the side of the chorale. My cast at the Evening Star, was only a hot shot for effect.

I never compared the *Meistersinger* and the Evening Star.

I regard the English Hymnal most favorably, but am not sufficiently versed in it to give a set opinion.

With apologies for trespassing too far on your space,

Yours truly, CLARENCE M. MYLREA.

Santa Monica, Cal., January 18, 1912.

ERRONEOUS SOCIALIST STATISTICS

To the Editor of The Living Church:

MY reverend brethren (James V. Bowen and Edward M. Duff) have committed the egregious blunder of counting the *value of the materials* furnished the factory workmen to work upon, as *produced by them* (the workers)! That $14,802,147,087 of manufactured products referred to by the Rev. James V. Bowen was not produced as to *its material* by the factory workers. That material was bought and paid for by the factory owners, and then supplied to their workmen to make into goods. This material cost the factory owners in 1904 (see *World Almanac* for 1912, page 312, Census Bureau's Summary issued October 18, 1911) $8,500,208,000. Subtract that cost of materials from the $14,802,147,087, value of the manufactured products as reported by Mr. Bowen, and you get only $6,301,939,087 as the value of the work done by Mr. Bowen's 5,470,321 wage earners, with the help of 519,556 salaried workers (whom Mr. Bowen does not mention: see *World Almanac* for 1912, page 312. Census report for 1904). These wage earners and salaried workers together numbered 5,989,877. From the above $6,301,939,087 value added by manufacture, miscellaneous expenses of $1,453,168,000 (see reference above) must be deducted before we can get at the net product of the factory workmen. This deduction leaves us $4,848,771,087 as the total net product of the factory workmen in the year referred to. Divide this $4,848,771,087 by 5,989,877 (the total number of workers, salaried and wage earners) and you get $809.57 as the entire net product of each factory employee's labor in 1904. The total wages and salaries paid by factories in 1904 (see previous reference) amounted to $3,184,884,000, which divided by 5,989,877 (the number of workers, salaried and wage earners) gives $531.77 as the average wage paid in 1904. So in that year also the factory workers received about two-thirds of their net product (lacking only $7.93 of being exactly two-thirds). In all that list of industries given by Mr. Bowen he has made the huge mistake of counting in the cost of the material (furnished the workman and paid for by his employers), as produced by the factory workmen! Suppose one of these reverend brethren had bought a piece of cloth for $25, had taken it to a tailor to make into a suit of clothes for him, and had paid the tailor $15 for making the suit, what would he say if the tailor should claim that he had produced $40 (the value of the finished suit) by his labor, and that the clergyman was unjustly withholding $25 of his products from him! To the Rev. Edward M. Duff I have to say that

I think I have discovered just how he has made his gross error. He has divided the value of manufactured products as given for 1904 in the World Almanac for 1912 (page 312) by the number of employees; thus getting his $2,471, whereas he should have divided only the "products less cost of materials" and also less "miscellaneous ployees, thus getting his $2,471, whereas he should have divided net product per man in 1904. Now I ask the two brethren whose letters are in your paper of this week to examine carefully this my statement, and if they or any one else can show that I have misrepresented anything or made any important mistake, I will confess my error at once and apologize therefor through these columns. And if these brethren perceive that my representations are correct, will they not likewise make amends?

My figures show that in 1909 the annual net output of each employee in manufactures was only $889.23, whereas these gentlemen claim it was over $2,400. My figures show that in 1909 and also in 1904 labor in factories received about two-thirds of its products; and these gentlemen claim that such labor received less than one-fifth! My figures involve the charge that these gentlemen are spreading utterly erroneous and mischief-making statements; therefore if I am wrong on any material point I ought to make, and will make, the most abject apologies. On a matter of this importance a man should be most careful in his statements, and accept rebuke if he is not. CUSTIS P. JONES.

Baltimore, January 26, 1912.

ATTRACTING WORKINGMEN TO THE CHURCH

To the Editor of The Living Church:

MUCH has been written in the Church papers about the problem of attracting the workingmen to the Church, and much thought has been devoted to the problem by good and earnest men, for all recognize that it is the problem that confronts all religious bodies, more or less. In every town and community there is a great body of the working people who apparently have no interest in religion at all. But in meeting with them and talking to them I find that they are not unbelievers as a rule, but they do say that the churches do not seem to care for them. Of course they class all religious bodies the same. Now I do not mean to say that I have absolutely discovered a method by which they may be reached, but I feel that I have stumbled upon a way which will appeal to many of them. I preached a sermon on the Brotherhood of man in one place and, because it was known that that was to be my subject, I had a congregation of 30 men who seldom or ever enter any place of worship. It is true that my sermon was most displeasing to the regular members of that congregation, but the men were highly pleased. I tried the same thing in this place with a very different result. The men were pleased and all promised to come again, and the regular congregation was delighted. At the next service here I preached from the text, "Thou shalt love thy neighbour as thyself," and it was along the same line, the brotherhood of man. Result: A larger congregation than has been seen in the church for a long time.

In order to attain this result it is essential that the priest make friends with the people and work up the congregation by personal efforts. It is true that the people come, not for the worship of God, but to hear a sermon, but the first thing that is necessary to do is to get the people to hear, and then do something to teach and so lead them to a higher conception of church-going than the mere hearing of sermons. But in order to reach the common people it is absolutely essential that sermons of this character should be preached, sermons which have in them a message, sermons which deal with practical things, the things which touch the every-day life of the people. It may happen that such things will offend a certain class of people—those who want to be very exclusive—but our Blessed Lord offended the ruling class when he denounced the oppression and injustice which afflicted the people in Jerusalem and human nature has not changed much with the passing centuries. W. M. PURCE,

McLeansboro, Ill., January 26, 1912. *Archdeacon of Cairo.*

"A CANONICAL TANGLE"

To the Editor of The Living Church:

ALLOW me a few words of comment on the subject of the "Canonical Anomaly Relating to Courts of Review," dealt with in your issue for January 27th, both in reporting the action of the New Hampshire diocesan convention and in your remarks thereon.

1. Let me say that in my judgment your criticism of the recommendations from New Hampshire is sound. (*a*) A court constituted in accordance with those recommendations, *i.e.*, elected by the delegates to the missionary council, would not be the court described by the canon. The missionary council could not, by the action of the several dioceses, become the judicial department. (*b*) Nor does there seem to be any necessity for action by the several departments before the next General Convention, when the anomalous canon can be amended. For the members of the court in each department had been elected by the two houses of General Convention for the next three years before this amendment to the canon (regulating how in future they should be elected) was passed, and they continue in office until their successors are appointed.

2. The history of the amendment which introduced the anomaly or tangle is instructive.

October 2nd. The amendment of the canon (which was ultimately passed) was proposed in the House of Deputies by a deputy from Fond du Lac, and was referred to the Committee on Canons (*Journal*, p. 224).

October 18th. The Committee on Canons reported adversely to the proposed amendment, giving reasons (p. 351).

October 20th. The House of Deputies adopted the amendment against the advice of the Committee (p. 393).

On the same day (the last but one of the session) the amendment so passed by the House of Deputies was sent to the House of Bishops, and referred to its Committee on Canons (p. 179).

The day following the Committee on Canons of the House of Bishops reported adversely to the amendment, urging that "the matter needs further consideration in order to make all provisions of the canon harmonious." This further consideration was obviously impossible on the last day of the session. But notwithstanding, on the motion of the Bishop Coadjutor of Fond du Lac, the House of Bishops concurred with the House of Deputies in the proposed amendment (p. 186), and it became a part of the Church's law, though plainly (to any who considered the matter) impracticable without further legislation.

The lessons, to my mind, are clear:

(1) Committees on Canons are not infallible, nor should they have dictatorial powers; but their advice and protest should not be lightly disregarded, especially when the committees of the two houses agree in an adverse opinion and recommendation. (Perhaps I may add that, in the House of Bishops at any rate, it is extremely rare for the recommendation of its Committee on Canons to be disregarded. This gives further weight to what follows):

(2) Hasty legislation in the last days or hours of a convention, the length—or shortness—of whose session has been prematurely decided on, is apt to be tangled and anomalous. At Cincinnati it was resolved on the eighth day of the session to close at noon on the fifteenth, not because it was foreseen that all the business could be satisfactorily disposed of by that time, but because it was feared deputies could not be held any longer. As the business of the General Convention has increased, the demand for shorter sessions has increased also. This is full of danger.

3. In conclusion let me express my entire agreement with your opinion that the various co-terminous "Departments," which have been found necessary or helpful for missionary, judicial, and educational purposes, may well be merged in a "Provincial" grouping of dioceses and districts for these *and for similar* purposes, only I should be willing to wait for this until the proviso can be omitted from Article VII. of the Constitution, which allows any diocese to rule itself out of a provincial arrangement. Until we are ready for a real provincial organization, it is better to be content with departments.

It was an impatient and ill-considered plan to hasten "provinces" that led to the present canonical tangle.

Burlington, Vt., ARTHUR C. A. HALL.
January 27, 1912.

A "CUP OF COLD WATER" is not costly, but it means a deal to the tired wayfarer if ministered with a gracious word of encouragement. We seem to think that charity can express itself only in gifts of money or its equivalent. This surely is not so. Charity is essentially an expression of the heart; it uses the hand merely as a servant to express its desire and purpose. You and I, however poor we may be, can enjoy the sweet privilege of companioning with charity. Men and women all about us are dying for the need of what we have to give. This is no fine bit of sentiment; it is stern fact, and in our saner moments we know it. The rich need charity as much as the poor; it is a need universal. The passing unrest and want of confidence, with all their attending evils and suffering, should but serve to provoke anew the old and efficient impulses of the heart. If we are not made more responsive and tender towards each others' needs as a result of what we have experienced, the disease that has afflicted us as a nation will ultimately destroy us. Charity must not die, it must not even languish, it must take on a new and more wholesome life; we must realize more fully than ever our mutual interdependence, our vital and essential relation to each other. Let nurses with gentle and healing touch minister to the sick of body; let relief and beneficent agencies continue their gracious service to to those who are hungry and naked; but, in the name of God and humanity, let charity in its largest and truest usefulness exercise its loving and faithful offices in every place where fellow mortals are struggling up the hill beneath the burdens of life. This means a universal recognition of human need and a universal application of the only balm that can support and sustain the human soul. Charity must not die.—*Selected.*

IF A FARMER must plow and keep on plowing, and a miner must dig and keep on digging, and a musician must play and keep on playing, and a scholar must study and keep on studying, why should not a man of prayer keep on praying, even though he dies not immediately secure the free blessing which he seeks?—*C. E. Jefferson.*

LITERARY

"CENTRAL CHURCHMANSHIP"

Central Churchmanship; or The Position, Principles, and Policy of Evangelical Churchmen in Relation to Modern Thought and Work. By J. Denton Thompson, M.A., Rector of Birmingham, Rural Dean of Birmingham (Central), and Hon. Canon of Birmingham Cathedral, author of "God and the Sinner," "Problems of Church Work," etc. New York: Longmans, Green & Co.

The happy title which Canon Denton Thompson gives to his book is a term by which he would describe what has been known as Evangelical Churchmanship. He distinguishes carefully between that school of thought and what he terms Low Churchmanship, which he pointedly rejects. Low Churchmanship, from his point of view, appears to be a residuum of early eighteenth century Churchmanship unaffected by the successive movements—Evangelical, Broad, or Catholic—that have, among them, transformed the life of the Church. He holds that the school of thought to which he belongs is "central" in that it is "not at this extreme or that but towards or at the center." A *via media* within a *via media* must, no doubt, be a pleasing phenomenon to any whose conception of truth is one that demands only "moderation"; but if Low Churchmen should all become "Central" Churchmen, as Dr. Thompson feels they ought to, their Churchmanship would no longer be "Central" at all! They would then, all together, have attained the horror of being at an extreme in Churchmanship—the lower end. From our point of view a "central" position by no means carries with it the probability of accuracy. For instance it cannot be said that our Lord occupied a "central" position in His teaching from any point of view. In saying this, however, we intend no criticism upon the volume before us. It is a decidedly hopeful volume in that it presents Evangelical Churchmanship from a positive rather than from a negative point of view. We in this country, who have sought to know where Evangelicals stand, have so often been confronted with pure negations and attacks upon other positions, that we are especially ready to welcome this volume. It is interesting to note that the author distinctly accepts on behalf of Central or Evangelical Churchmen a doctrine of the Real Presence, though by no means the doctrine that is commonly associated with the Catholic Church; and, though somewhat more vaguely, the doctrine of Baptismal Regeneration. We need hardly say that in many respects his frank presentation of the view which he holds shows considerable marks of differentiation from the attitude which Catholic Churchmen believe to be inherently that of the Book of Common Prayer, and of the Catholic Church of history, but we cannot commend too highly the spirit of courtesy which the author evinces throughout. We also welcome the volume as a decided acquisition to the literature of the Church, if it shall be accepted by the author's fellow Churchmen who call themselves Evangelicals, as a positive statement of their position. It would greatly assist in our own controversies from time to time in this country if we could discover from accepted writings proceeding from this school of thought, precisely where our fellow Churchmen of the Evangelical school may be assumed to stand. Will they accept this book, by the Bishop-elect of Sodor and Man, as setting forth their position?

AMERICAN PARISH HISTORY

IT IS A PLEASURE to find from time to time that parochial authorities are increasingly alive to the importance of their parish history. This is true of the smallest parish or mission of the land; but, obviously, it is increasingly true in the ratio that the parish attains to numerical extent.

As a memorial of the centenary of St. George's Church, New York, there has been published an elaborate and handsomely made octavo volume, the *History of St. George's Church in the City of New York 1752-1811-1911,* by the Rev. Henry Anstice, D.D., secretary of the House of Deputies in General Convention. In more than five hundred pages of liberal size the story is told, with many illustrations it is beautified, while appended biographical sketches relate the personal history of all the rectors, wardens, and vestrymen within the century, giving vignette half-tones of each. The compilation of this matter alone must have involved research extending over a long period of time, and one wonders at the possibility of securing such completeness. Scarcely has a volume of such scope ever been issued hitherto.

The volume begins with an illuminating study of "Religious Beginnings in New York" (1623-1748), which is followed by a chapter on "The Chapel Period" (1749-1811) when St. George's was commenced as a dependent offshoot of Trinity Church. In this chapter also the general religious history of the city plays a considerable part, so that for the whole colonial and the earlier national period of American history, we have in these chapters the religious history of New York City. Then follows the distinctly parochial history of St. George's, according to the successive rectorships—Kewley, Milnor, Tyng, Williams, Rainsford, Birckhead. One sees the parish passing through the successive stages of success, depression, almost disaster, rejuvenation, and still greater success with a "View of the Promise of the Future" by the present rector.

The work is intensely interesting, is replete with early documents and quotations, and reflects the greatest credit both upon the vestry and upon the author. One hardly sees how the task of compilation can have covered less than a lifetime. [Harper & Bros.]

IN BEHALF of Trinity Cathedral, Cleveland, there has been issued a Book of Remembrance as an "Historical and Architectural Guide" that fully details the wealth of dignity and beauty in the structure and appointments of the magnificent Cathedral of Ohio. The completed edifice is shown in the frontispiece, after which, with historical sketches, we have an interesting recapitulation of the details of the fabric and the many memorial gifts that adorn it, with portraits of the Bishop and each of the three successive Deans, and many illustrations of details of the edifice. The work is exquisitely printed in colors upon handsome tinted paper and, like the noble edifice which it describes, is, in its own way, a true work of art. [Published by the Altar Society, Trinity Cathedral, Cleveland.]

WE HAVE RECEIVED also the *Historical Sketch of Trinity Church, Trenton, N. J., from the Founding of the Parish in the Year 1858 to the Year 1910,* prepared by the rector, the Rev. Hamilton Schuyler, in accordance with a resolution of the vestry and in commemoration of the Golden Jubilee of the parish, observed on All Saints' Day, 1910. In something more than half a century that has elapsed since the founding of that parish, a considerable history of value has been made. The volume is much less elaborate than those already mentioned, but we find in it a wealth of illustrations which might, however, have been much improved had they been better adapted to use in a volume of this character from a mechanical point of view. As in all local histories this matter is of importance. [Trenton: True American Printing Co., Trenton, N. J.]

THE VENERABLE PARISH of St. Peter's, Philadelphia, has prefaced its Year Book for 1912 with some 68 pages devoted to the history of the parish and containing half-tone illustrations of a number of those distinguished men who have served as its rectors. A curious picture of Bishop White is among these.

AMERICAN CHURCH HISTORY

A notable addition to the history of the American Church is Bishop Cheshire's recent volume, *The Church in the Confederate States, a History of the Protestant Episcopal Church in the Confederate States,* by Joseph Blount Cheshire, D.D., Bishop of North Carolina. The subject is one of which strangely little has been written. Except in so far as it has an incidental place in various ecclesiastical biographies, such as the Reminiscences of Bishop Wilmer and the lives of the few Southern Bishops that have been published, the only work on the subject heretofore issued has been Dr. Fulton's valuable monograph that was printed in Bishop Perry's *History of the American Church,* which has long been out of print. There is, therefore, a place ready made for Bishop Cheshire's present volume, and one finds in reading how carefully he has compiled his facts and how interestingly he has related them. A preliminary study of the effect of secession upon the Church is followed by accounts of the special events in Confederate ecclesiastical history—the preliminary meeting of Churchmen at Columbus, S. C., in 1861; the "cases" of Bishop Polk and Bishop Wilmer; the General Council of 1862, being the only one held as a representative body of the Church in the Confederate states; and after that the chapters portray conditions in various portions of the South, telling as well the story of final peace and reunion. An interesting appendix consists of an address on the subject of Bishop Atkinson and his relation to the Church in the Confederacy.

Few are now left who could write on this subject from personal knowledge, and a new generation will be glad to welcome this interesting volume. [Longmans, Green & Co., New York. Price, $1.50.]

"THE FOURTH PHYSICIAN"

"THE FOURTH PHYSICIAN," Montgomery Pickett (A. C. McClurg & Co., Chicago, publishers), is a striking story, full of interest and help to the social worker. It is intended for a Christmas story, but it has a message for every day in the year. It is an expansion of a play by the same author, and of the same title, which recently won the first place in a great dramatic contest conducted by *The Chicago Tribune,* in which eleven hundred contestants were entered, and concerning which the well-known author and critic, Elia W. Peattie, aptly said: "A mystic note of worship and humanitarianism is struck, which reaches somehow down to the roots of the emotions. It deals with men of science and men of faith, and it depicts graphically and dramatically a spiritual conflict into which they are drawn, the issue of the contest providing a situation of moving power and impressive beauty." C. R. W.

DEPARTMENT OF
SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1532 Park Avenue, Indianapolis, Indiana

THE Board of Religious Education has met. An account of the meeting giving the story of what was done is published elsewhere in this issue of THE LIVING CHURCH. It may not be amiss to set down some impressions of the meeting and some of the inspiring things in connection with it. First of all we would put the splendid unanimity of purpose that marked the meetings of the Board. Whatever differences of opinion existed among the members, there was real accord in securing the very best that was possible for the well being of the Church's educational work. This is only as it should be, but it certainly promises great things for the future that a Board, at once so representative of the widely separate sections of the country and of different types of thought, could come together and work out the best plans for the future without the least particle of serious disagreement.

ANOTHER splendid mark of the meetings was the breadth of vision that possessed so many of the leading men. Bishop Woodcock brought out this thought in an address that he made after luncheon on the first day. Dr. Bradner emphasized it strongly in his speech at the Church Club dinner. Other men struck the same note on more than one occasion. It seemed to be clear that the Board saw things on a large scale. It conceived its duty, it recognised its privilege, as far-reaching and as exceeded by no other part of the Church's work. It was felt that, as Bishop Anderson said, the Church of the next generation depended to no small extent on what is done with the children of this. Men had constantly in mind that they stood face to face with an opportunity that seems almost limitless. The one doubt was, to some minds, whether there was really a sufficient response to the vision. It did take not a little faith to go ahead and plan big things that were going to demand a considerable sum of money and face the unpleasant fact that there was no money in the treasury and that it would be some little time before the necessary sum could be secured. Perhaps it was a lack of strong enough faith that made the Board hesitate to determine on some matters that in its judgement needed to be done because the means for doing them did not seem to be within sight.

IT IS AT THIS POINT of finance, however, that truly big things are expected by some. Let us see what the situation is. The Board, instituted by the General Convention, is entering on a work that is to touch the Church's life "throughout the country." The Sunday school work alone is tremendous, but that is only a part, and if the Board can secure a change in the canon, will be but a small part of what it has to do. The primary and secondary schools under Church auspices, already within the Board's purview so far as religious training is concerned, will, it is hoped, coöperate to a large degree with the Board in facing the problem of true religious training in them. With so large an opportunity and so large a responsibility put upon it by the Church there can be no sort of question that the means will be forthcoming. One man felt this so strongly that, as he said afterwards, when the budget was presented he was amazed at the smallness of it. He realized how deeply interested the Church is in her educational work, and he believed that Churchmen would not fail to come forward and enable her to do her work. The amount of the budget is not large, when one sees what is purposed. And yet no doubt there will be those who will take the opposite view, and say that $15,000 while a small sum perhaps compared to some other budget, is very large for this Board. To such a one we can but say, look forth on the tremendous interest centering in schools of all sorts and kinds; make your work worth while, and we believe the money will come.

The determination to apportion this sum among the departments on the same basis that the Board of Missions does, and to leave to them the reapportionment of the dioceses and districts, may possibly seem round about, but it keeps the proper relation of the departments and dioceses, and it gives some kind of basis on which to work fairly.

IT IS GREATLY to be regretted that it was not possible to elect a general secretary at this meeting, but it was felt that the necessary funds ought to be in hand before this was done. As, under the by-laws, the general secretary is chairman of the executive committee and administrative officer of the Board, it is evident that no real advance can be made until he is elected. It was for this reason that the Executive Committee decided to have the next meeting so soon as the week after Low Sunday. It is earnestly to be hoped that the finances will warrant the election of a general secretary and that the committee to whom the question of a suitable man has been committed will have found some one upon whom the Board can unite.

EMPHASIS WAS LAID on three aspects of the work by various speakers about which the development of the future will probably center. We have already referred to the need of a vision, to the importance of a large outlook upon that which is to be accomplished, but these points refer to the means or agencies upon which that accomplishment must depend. First of all we would put the clergy. Theirs is the obligation to lead their people, to train their teachers, or to secure their training. The first work of the Board might be said to be a mission of conversion of the clergy. To succeed in this it will be necessary to get them to recognise the advantage of putting their educational work on educational lines; and then to give them a schedule that will commend itself to them as thoroughly Churchly in its aspects.

The second of these agencies naturally will be the teachers. The need for trained teachers is not questioned. The very fact of educational methods demands them. But it was not this side that was emphasized, particularly in the Rev. Mr. Gardner's address. It was that the teacher is to be the leader in spirituality for his or her children. What we have to do as teachers is to quicken and awaken their spiritual life. This demands not doing for them but training them to do. It is the underlying idea in sending them to the texts for their lessons rather than by giving them the answers out of hand.

Last of all the emphasis was laid by both Bishop Lines and Mr. Morehouse upon the importance in the educational work of the home. We can plant seed, we can lead children towards spiritual things, but after all the question comes to this, what is the influence of the home? Does it hinder or help? The seed sown in the Sunday school is sown in ground prepared at home and grows up in the atmosphere of that home. To it then we must, indirectly perhaps, but none the less truly, turn our attention.

THE BOARD of Religious Education has met and all those who were at that meeting came away from it with the feeling that a great forward step had been taken, and with a new inspiration for the work of religious education.

MY HEART NEEDS THEE

MY HEART needs Thee, O Lord, my heart needs Thee! No part of my being needs Thee like my heart. All else within me can be filled by Thy gifts. My hunger can be satisfied by daily bread. My thirst can be allayed by earthly waters. My cold can be removed by household fires. My weariness can be relieved by outward rest. But no outward thing can make my heart pure. The calmest day will not calm my passions. The fairest scene will not beautify my soul. The richest music will not make harmony within. The breezes can cleanse the air; but no breeze can cleanse a spirit. This world has not provided for my heart. It has provided for my eye; it has provided for my ear; it has provided for my touch; it has provided for my taste; it has provided for my sense of beauty—but it has not provided for my heart! Provide Thou for my heart, O Lord! It is the only unwinged bird in all creation; give it wings, O Lord! Earth has failed to give it wings; its very power of loving has often drawn it in the mire. Be Thou the strength of my heart! Be Thou its fortress in temptation, its shield in remorse, its covert in the storm, its star in the night, its voice in the solitude! Guide it in its gloom; help it in its heart; direct it in its doubt; calm it in its conflict; fan it it in its faintness; direct it in its doubt; calm it in its gloom; help labyrinths; raise it from its ruins! I cannot rule this heart of mine; keep it under the shadow of Thine own wings!—*George Matheson.*

Church Kalendar

Feb. 2—Friday. Purification B. V. M.
" 4—Septuagesima Sunday.
" 11—Sexagesima Sunday.
" 18—Quinquagesima Sunday.
" 21—Ash Wednesday.
" 24—Saturday. St. Matthias.
" 25—First Sunday in Lent.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

CHINA.

HANKOW:
Miss E. P. Barber, of Anking.
Deaconess Edith Hart, of Hankow.
Mr. John A. Wilson, Jr., of Wuchang.

JAPAN.

KYOTO:
Rev. K. Hayakawa, of Osaka.

TOKYO:
Rev. J. Armistead Welbourn, of Tokyo.

THE PHILIPPINES.

Rev. G. C. Bartter and Mrs. Bartter, of Manila.
Miss Anna Hargreaves, of Baguio.

UTAH.

Rt. Rev. F. S. Spalding, D.D.

NEVADA.

Rt. Rev. H. D. Robinson, D.D.

VIRGINIA.

Rev. George P. Mayo.

Personal Mention

THE Rev. GEORGE W. ATKINSON, JR., of St. Paul's Church, Washington, D. C., who has been confined at the Garfield Hospital in that city on account of a nervous breakdown, has left there and gone to Atlantic City for several weeks.

THE Rev. BATES G. BURT, rector of St. Paul's Church, Marquette, Mich., has assumed, in addition to his parish work, the duties of chaplain at the State's Prison, located in Marquette, Mich.

THE Rev. S. B. CARPENTER has resigned from the parish of the Atonement, Augusta, Ga., on account of failing health.

THE Rev. JESSE HERBERT DENNIS, for the past year rector of St. Luke's Church, Delta, Colo., has been appointed Archdeacon of the Missionary District of Western Colorado. His headquarters will be at Grand Junction. Mr. Dennis enters upon his duties as Archdeacon on February 1st.

THE address of the Rev. CLARENCE N. DUNHAM, rector of All Saints' Church, Orange, N. J., is now Forrest and Tomkins street, Orange, N. J.

THE address of the Rev. WILLIAM BEST EDDY is changed from 802 Broadway, New York City, to 156 West State street, Trenton, N. J.

THE Rev. HIRAM J. ELLIS, formerly rector of St. Alban's Church, Manistique, Mich., has become assistant rector of St. Paul's Church, Marquette, Mich.

THE Rev. A. GEORGE, after eight years of service in Salt Lake (now Utah) Missionary District, has accepted the charge of the work at St. Paul's Church, Blackfoot, in the Missionary District of Idaho.

THE Ven. ARTHUR H. LORD, rector of St. James' Church, Sault Ste Marie, Mich., has received from Governor Osborne of Michigan the appointment as chaplain of the Fifth Regiment of the Michigan State Militia.

THE Rev. THEODORE D. MARTIN is temporarily in charge of the Church of St. John the Evangelist, Duxbury, Mass. His address remains as heretofore: 56 Windsor street, Worcester, Mass.

THE address of the Rev. G. ALEX. MCGUIRE, M.D., is changed to 823 East 166th street, Bronx, New York City.

THE Rev. GEORGE JOHN STURGIS, rector of the Church of the Ascension, Wellsville, Ohio, and Trinity Church, Lisbon, Ohio, has become curate of St. Martin's Church, New Bedford, Mass. His address is 80 Fair street, New Bedford, Mass.

THE Rev. A. G. L. TREW, *rector emeritus* of All Saints' Church, Los Angeles, Cal., and president of the Standing Committee of the diocese of Los Angeles, has changed his residence, and all mail matter intended for him either personally or as president of the Standing Committee, should be addressed as follows: R. D. No. 11. Box 249, Waverly avenue, Los Angeles, Cal.

THE Rev. HOLLY W. WELLS, rector of St. Luke's Church, Memphis, Miss., has resigned to accept the rectorship of St. Paul's Church, Meridian, Miss.

THE Rev. HENRY CURTIS WHEDON has resigned as curate of Grace Church, White Plains, N. Y., and has become minister in charge of St. Mark's Church, Clark Mills, and of St. George's Church, Chadwick's, in the diocese of Central New York.

THE Rev. HOBART B. WHITNEY, having resigned the charge of St. John's Church, Essex, and St. Mary's Church, Willsboro, N. Y., and become rector of Trinity Church, Athens, N. Y., should be addressed accordingly.

THE Rev. P. M. WOOD, Berlin, N. H., is now secretary of the Social Service Commission of the diocese of New Hampshire. All communications for the Commission should be addressed accordingly.

DIED

BURT.—In Rutland, Vt., on January 12th, aged 81 years, MR. BENJAMIN H. BURT, one of the oldest citizens and merchants of Rutland, and for many years treasurer and vestryman of Trinity Church.

GHOLSON.—Entered into life eternal, Friday, January 19, 1912, at her home in Uniontown, Ala., MRS. ALPHISE DE COURVAL GHOLSON, in the seventy-fifth year of her age. She was the widow of the Rev. John Y. Gholson.

GOODSPEED.—In St. Alban's, Vt., on January 17th, LIEUT. NELSON ALLEN GOODSPEED, formerly of the Third U. S. Cavalry, a brave officer of the civil war. Burial with full military honors.

JOHNSON.—In Chester, Pa., on January 16th, of the class of 1858 of the University of Vermont, MR. WILLIAM SHALER JOHNSON, a distinguished civil engineer, well known as school director, journalist, and writer, and senior warden of St. Paul's Church, Chester, Pa.

LANGWORTHY.—In Middleburg, Vt., on January 17th, aged 67 years, MR. MYRON H. LANGWORTHY, a member of the voluntary cavalry in the civil war.

PHELPS.—In New York City on January 13th in his fifty-first year, MR. CHARLES PIERPONT PHELPS, the only remaining son of the late Hon. Edward J. Phelps, and Mrs. Mary Haight Phelps, his wife, of Burlington, Vt.

MEMORIALS

CHARLES EWAN MERRITT

IT HAVING PLEASED Almighty God, our Heavenly Father, to take from our number, by death, Charles Ewan Meritt, senior warden of St. Andrew's Church, we the vestry of St. Andrew's, desire to place upon the records of the parish a minute, which shall be an evidence of our appreciation of our associate, express our sense of loss at his departure from us, and also be a witness to his long service faithfully rendered the parish and the Church.

Charles Ewan Merritt was confirmed in St. Andrew's Church in the year 1871, and at once began to take an active part in the life of the parish. Very soon, in 1874, he was made a member of the vestry, becoming in due time, in 1881, the junior warden; and in the fall of 1901, after the death of Harris Cox, he was made senior warden. This office he continued to hold, by successive elections, until the day of his death, January 14, 1912.

At the time of his death he was also the treasurer of the parish, which office of responsibility he had faithfully administered from the time of his first election, 1874, a term of more than thirty years.

In the year 1877, he became the superintendent of St. Andrew's Sunday school, and continued as such until forced to resign, in September, 1908, because physically unable to perform the duties of the position. During all this long period of over thirty years he was very seldom absent from a session of the Sunday school, until stricken, in the winter of 1908, by the paralysis which made him a partial invalid for the remainder of his days.

He was first sent as a deputy to the convention of the diocese of New Jersey in 1872, and from that date continued, year by year, to represent the parish of St. Andrew's in the diocesan convention. From time to time he served as a member of many important committees of the convention and was given a place on the board of more than one diocesan trust. In 1877 he was elected treasurer of the diocese, and continued to hold that delicate and important office until his death.

By choice of the convention he was sent as one of the deputies to represent the diocese of New Jersey at the General Convention of the Church held at Richmond, Va., in 1907, and again he was sent to the convention held in Cincinnati, Ohio, in 1910.

The mere recapitulation of such a long and so varied a service rendered, is a more eloquent and significant testimony to the character and work of Charles Ewan Merritt than any words which we, his associates and friends, might wish to speak or write. The truest witness we can give of our appreciation of his personal worth and his efforts in the cause of the Church of Christ, is to incorporate this minute as a part of the permanent records of the parish. While no terms of sorrow or regret we may use, nor any eulogy we might form, can so adequately express our sense of loss sustained, when God called His faithful servant home.

Adopted at a meeting of the vestry of St. Andrew's Church, Mount Holly, January 19, 1912. WILLIAM A. SLAUGHTER,
Secretary of the Vestry.

GERTRUDE AMELIA HYDE

On January 2, 1912, this most devoted Christian and intelligent Churchwoman passed on into "Thy courts above." She was a very useful member of her parish, St. Philip's Church, Cambridge, Mass., and deeply interested in all the missionary adventures of the Church at large. This interest was constant, very productive, and an inspiration to others. The large attendance at her funeral in her parish church testified to the esteem in which she was held by Church people, and not only by them but by citizens of Cambridge as well. He who knew her character and knew what she accomplished feels that her loss to the Church cannot be expressed.

"O happy saints, forever blest,
At Jesus' feet how safe your rest."

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS OFFERED—CLERICAL.

WANTED.—Assistant priest for parish in healthful, rapidly growing, mid-western city; interesting work; living salary; young unmarried priest preferred. Must be willing worker. To work with active rector. Address "RECTOR," care LIVING CHURCH, Milwaukee, Wis.

PRIEST to assist during Lent, with view to possible permanency, in work among poor, New York City; sane Catholic lines. Fascinating work of venture for God. Essentials: vision, love of poor, worker, willing to make sacrifice. Brotherly welcome given. Address S. D. C., 10 West Thirtieth street, New York.

VACANCY in the parish of the Church of the Good Shepherd, Wichita Falls, Texas. Single man preferred. Stipend with rectory, $900; without rectory, $1,200. Address P. O. BOX 986.

VACANCY in the parish of the Church of the Atonement, Augusta, Ga. Married man preferred. Stipend one thousand dollars a year, and rectory. Address P. O. Box 719.

WE NEED a Catholic priest, a deacon, or a lay reader for Settlement work. Also to teach night school. Please address W. G. CORP., Rion, S. C.

POSITIONS WANTED—CLERICAL.

A PRIEST who will be at liberty immediately after Easter, desires work in some large city. Will accept a curacy or small charge where there is a future for the Church. Address "XX 46," care LIVING CHURCH, Milwaukee, Wis.

NOT DESIRING rectorship at present, will supply for long or short term. Testimonials of successful work. Address "W," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, single, Catholic, desires either rectorship or curacy in the East. Address, "B. V.," LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS.

WANTED—A Churchwoman to serve as Housemother in a Girls' Friendly Society lodge accommodating thirty. For further particulars address. MISS L. C. B., 72 Manning street, Providence, R. I.

WANTED.—A trained nurse. Churchwoman with missionary appreciation to have charge within short time of new mission hospital among Southern whites. Give references. Address "G. S.," care of LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS.

YOUNG CHURCHMAN, organist and choirmaster, who has for years been trained abroad, desires an exchange. Has three years' experience. Finest references and testimonials. Write to Mr. PAUL RAPP, Y. M. C. A., 215 West Twenty-third street, New York City.

WANTED.—Situation as Companion, Matron, Housekeeper, Invalid's Nurse or Parish Worker, by an educated woman of refinement of middle age; graduate nurse; no objection to travel. Best of references from present position. Address, DEACONESS, care of LIVING CHURCH, Milwaukee, Wis.

WANTED.—To teach and to serve as chaplain in a Boys' School of Catholic standing, by a young married priest, a thorough Catholic. Address, A. C., care LIVING CHURCH, Milwaukee, Wis.

SOUND CHURCHMAN wishes position as Superintendent or Assistant in Home or Settlement House. Ten years' experience. Address, "EARNEST," care of LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circulars sent. Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

INTERNATIONAL CHOIR EXCHANGE

CHURCHES supplied with English Organists, to arrive, and men of American experience, on the ground. From $400 to $1,200 up. No charge to churches. Write the JOHN E. WEBSTER CO., 116 Newark avenue, Jersey City, N. J.

CLERICAL REGISTRY

PARISHES secured for rectors and assistants. Terms reasonable. For circulars write to 116 NEWARK AVENUE, Jersey City, N. J.

TRAVEL

THE REV. DR. HOUGHTON, Church of the Transfiguration, New York, recommends these small parties. Conductor, Miss Steedman. Familiar all Europe, five languages. Chaperon, Sir Frederick Y.'s daughter. Seven countries. March 30th, also July. Exceptional advantages. MISS STEEDMAN, Hotel Astor, New York City.

TRAVEL WITHOUT CARE and without cost. Organize a small party and secure free tours and cash commissions. Write for our plan. Pleasant, profitable work, extensive travel. REV. GEORGE F. NASON, Box L, Wilmington, Del.

THE DEAN TOURS.—Choice of several tours in England and on the Continent. Experienced conductors. Reasonable rates. For information address, W. F. PARSONS, Phillipsdale, R. I.

EUROPE.—Select limited tour of twelve weeks, by clergyman and wife. Have lived abroad. Only few vacancies. Sail in June. Address "L," care of LIVING CHURCH, Milwaukee, Wis.

EUROPE.—Delightful seventy-day tour with experienced traveller sailing June 15th. Excellent itinerary, moderate cost. REV. THOMAS YOUNGER, Ligonier, Ind.

NEW PUBLICATIONS

BOOKS FOR CHRISTMAS OR CONFIRMATION GIFTS. *Outlines of Church History*, by Mrs. C. H. Smith, 150 pages, white cloth, blue and silver. 40 cents postpaid. *An Officer of the Line*, by the Rev. Hugh L. Burleson, beautifully bound in blue cloth and gold. 55 cents postpaid.

CHURCH MISSIONS PUBLISHING COMPANY, 211 State Street, Hartford, Conn.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

FOR SALE

SUMMER CABIN for Sale.—Higgins Lake, Mich. Frame building, 12 x 12, shingle roof. Wire screened porch, 12 x 12. Size of lot, 33 x 66. Ideal lake for children, sandy, shallow. Some furniture. Full particulars. MITCHELL, Rectory, Jacksonville, Ill.

ROSE BEADS.—MRS. ELIZABETH HEWLETT, 359 West Fifth avenue, Pomona, Cal.

MONEY LOANED

IF YOU WANT A LOAN to erect a parish building, or a gift to finish a new church, apply for particulars to AMERICAN CHURCH BUILDING FUND COMMISSION, 281 Fourth Avenue, New York.

BOARDING HOUSE FOR GIRLS—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth Street, New York. A Boarding House for Working Girls, under the care of Sisters of St. John Baptist. Attractive sitting rooms, Gymnasium, Roof Garden. Terms, $2.50 per week, including meals. Apply to the SISTER IN CHARGE.

MYSTERIOUS VIAL

SHINES IN THE DARK.—Wonderful curiosity. Sent postpaid for 25 cents. JOHN ARTHUR WILSON, Box 38, University Heights, New York.

QUIET DAY AND CONFERENCE FOR THE CLERGY

AT GRAND RAPIDS, MICH., FEB. 14TH AND 15TH. THE REV. DR. WILLIAM H. VAN ALLEN, rector of the Church of the Advent, Boston, will conduct a Quiet Day and Conference for the Clergy of the Diocese of Western Michigan at St. Mark's Pro-Cathedral, Grand Rapids, Wednesday and Thursday, February 14th and 15th. There will be meditations on the spiritual life of the priest and conferences on the intellectual problems of the priesthood. The clergy of other dioceses will be welcome and if they desire to attend, should notify Bishop McCormick at an early date.

NOTICES

PENSION AND RELIEF OF DISABLED CLERGY WIDOWS, AND ORPHANS

Clergy Pension and Relief is not simply an eleemosynary affair which can be left to the spontaneous impulses of Christian charity. It is the fundamental practice in the Church of Christianity, of justice and mercy. Increasing demands for other enterprises ought not therefore to crowd out this duty of the Church lest we become lean of soul in the midst of all our activity.

Obligation: about $30,000 quarterly.

A deficit (our payments have been delayed in avoiding one) would make it necessary to reduce payments; refuse grants and cut off others entirely, a calamity to between 500 and 600 worthy people.

Sixty-seven Dioceses and Missionary Districts depend alone upon the General Clergy Relief Fund for Pension and Relief.

Society: National, official, incorporated.

Accounts regularly and officially audited.

Trust funds and securities carefully safeguarded in one of the strongest Trust companies in New York City.

All contributions go to object for which contributed. Royalties on Hymnals pay expenses.

Gifts and offerings from churches and individuals earnestly solicited. Remember the Fund in Wills.

THE GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. B. MCCLURE, *Treasurer.*
Church House, Philadelphia, Pa.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, Rev. ELLIOTT WHITE, 960 Broad Street, Newark, N. J.

THE BOARD OF MISSIONS.

RIGHT REV. ARTHUR S. LLOYD, D.D., *President.*
GEORGE GORDON KING, *Treasurer.*

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its missionary work.

The Church is aided in 43 home Dioceses, in 23 domestic Missionary Districts, and in 10 foreign Missionary Districts.

$1,500,000 is needed to meet the appropriations this year.

Full particulars about the Church's Missions can be had from

THE SECRETARY,
281 Fourth Ave., New York.

THE SPIRIT OF MISSIONS—$1.00 a year.

CHURCH HYMNALS AND CHANT BOOKS, WITH MUSIC

HUTCHIN'S HYMNAL.

The prices here given are the *net prices* in any quantity, payable not later than the 1st of the month following order. We accommodate Church people by selling single copies at the quantity rate.

Edition A. Cloth bound, size 7 x 4¾ inches. List price, 1.00. Net price, .80; by mail .93.

Edition B. Cloth bound, larger page and type, size 7¾ x 5½. List price, 1.50. Net price, 1.20; by mail 1.38.

LEATHER BOUND.

Edition A. French Seal, red edge. List price, 2.25. Net price, 1.80; by mail 1.93.

Edition A. Morocco, red or black, gilt edges. List price, 5.00. Net price, 4.00; by mail 4.13.

Edition B. French Seal, red edge. List price, 2.50. Net price, 2.00; by mail 2.18.

Edition B. Morocco, red or black, gilt edges. List price, 5.00. Net price, 4.00; by mail 4.18.

Organ Edition. Large type, size, 12 x 8¼ inches, red or black leather. List price, 5.00. Net price, 4.00; by mail 4.45.

HUTCHINS' CHANT AND SERVICE BOOK.

The Chant and Service Book containing the Choral Service for Morning and Evening Prayer, Chants for the Canticles, with official pointing. Music for the Communion Service. Burial Office, etc. Cloth, list price, .75; net price, .60; by mail .68.

Same, Organ Edition. Large type, size, 12 x 8¼ inches, leather. List price, 3.00. Net price, 2.40; by mail 2.65.

THE NEW MISSION HYMNAL.

WORDS AND MUSIC EDITION.

In full cloth, stamped in ink. $25 per 100. Single copies .35.

In extra cloth, stamped in gold. $50 per 100. Single copies .60.

SPECIAL BINDINGS.

Pulpit Edition, in Morocco Skiver, gold edges, $1.50 per copy.

Gift Edition, in limp Levant, gold edges, $2.50 per copy.

WORDS ONLY EDITION.

In limp cloth. $10 per 100. Single copies 15c each.

The above 100 rates do not include transportation.

Orders for 12 or more copies of any edition may be had at the 100 rate, transportation not prepaid.

SUNDAY SCHOOL HYMNAL.

THE SUNDAY SCHOOL CHORISTER. Hymns, Litanies, and Carols, with plain and choral service for the opening and closing of the Sunday School.

Words and Music, 32nd thousand. $25.00 per hundred copies. Words only, $10.00 per hundred copies. At the same rate for any quantity, large or small. Carriage additional. Postage on single copies, 5 cents and 2 cents respectively.

"The tunes are of standard excellence, singable by children without injury to the voices."—*Church Helper.*

THE YOUNG CHURCHMAN CO.,
484 MILWAUKEE STREET, MILWAUKEE, WIS.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased, week by week, at the following and at many other places:

NEW YORK:
Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.).
Thos. Whittaker, 2 Bible House.
E. S. Gorham, 37 East 28th St.
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave. above Madison Sq.

BROOKLYN:
Church of the Ascension.

BOSTON:
Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
Smith & McCance, 38 Bromfield St.

PROVIDENCE, R. I.:
T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:
Jacobs' Book Store, 1210 Walnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:
Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

BALTIMORE:
Lycett, 317 N. Charles St.

ROCHESTER:
Scranton, Wetmore & Co.

TROY, N. Y.:
A. M. Allen.
H. W. Boudey.

BUFFALO, N. Y.:
R. J. Seidenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.

CHICAGO:
LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 N. Peoria St.
A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll, 720 N. State St.
C. McDonald, 6 W. Washington St.

MILWAUKEE:
The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
Lehman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

LOUISVILLE:
Grace Church.

SAN FRANCISCO:
Thos. Crowhurst, 215 Market St.

LONDON, ENGLAND:
A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:
Jamaica Public Supply Stores.

AUCKLAND, NEW ZEALAND:
R. C. Hawkins.

MELBOURNE, AUSTRALIA:
Melville & Mullen.

A NOTABLE BOOK

Famous Sermons by English Preachers. Edited with Introductory Notes by Douglas Macleane, M.A., Canon of Salisbury, etc. Cloth bound, octavo, over three hundred pages. $2.00; by mail $2.15. For sale by The Young Churchman Co., Milwaukee, Wis.

A glance at the Table of Contents shows at once the great historical value of this book of really "Famous" Sermons. Here are gathered in the one volume sermons by twenty-one of the great preachers of England, from Venerable Bede (673-735) down to Canon Liddon (1829-1890). John Wesley's "famous" "Korah Sermon"; Keble's great and "famous" sermon on "National Apostasy"; Dean Hook's "Hear the Church"; and Liddon's "Five Minutes After Death." Most of these Sermons can be found only in old and rare books, while later ones are not readily available. Any one of them all is worth the price of the whole book to preserve. It was indeed a happy thought of the editor to gather such rare material and place all in the covers of one large volume. Jeremy Taylor's sermon—"The Marriage Ring"—would be a grand homily to read to all young couples desirous of Holy Wedlock. The editor gives biographical notes of each of the preachers, and tells the circumstances under which the sermon was preached. Altogether, the book is interesting to intensity, and is a valuable historic volume.

BEGIN EARLY

TO PREPARE FOR LENT

The following titles are selected from our list of Parochial Booklets particularly adapted for Lent:

No. 6—KEEPING LENT. A Quinquagesima Leaflet, in preparation for Lent. 50 cents per hundred.
No. 27—THE LENTEN FAST.
No. 45—HELPFUL THOUGHTS FOR LENT.
No. 55—LENT IS FOR ALL CHRISTIANS. By the Rev. M. N. Moore.
No. 60—NO FRIDAY—NO SUNDAY. A *Church Times* Editorial.

The four above numbers, $1.00 per hundred.

No. 113—SOME HINTS FOR LENT. By the Bishop of Vermont (Dr. Hall). $2.00 per hundred.

One each of the above will be sent as samples for 5 cents, postpaid. There are 75 titles in the series, a sample set of which will be sent for 75 cents postpaid. Most of them are desirable for use at this season of the year. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

TISSOT PICTURE LESSONS

In looking for Lessons for a Primary Class—a grade above the Kindergarten—try the Tissot Picture Lessons. We know of nothing better, and the attractive picture is a great incentive to the child to be regular in attendance. There are two quarter-year series and one half-year series, as follows:

Series of 13 Lessons on Old Testament Stories. Price 20 cents per set.
Series of 13 Lessons on Sayings of Christ. Price 20 cents per set.
Series of 26 Lessons on The Life of Christ. Price 35 cents per set.

Prices net in any quantity. Send for sample.

The lesson becomes a much prized souvenir, and is taught pictorially as well as by question and answer.

Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

SUNDAY SCHOOL CAROL SERVICES FOR EASTER

Begin early to practice the Easter Carols. We make several different services, which have been used by hundreds of Sunday Schools. They all have the same service, but different hymns and carols with music. They are known as Nos. 61, 63, 71, 81, 85, 87, and 89 of our Leaflet Series. Any Sunday school having used one or more, will find the other numbers just as attractive. Will send samples free on application. The price is at the rate of $1.00 per hundred copies, postpaid. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

PRAYER BOOKS AND HYMNALS

CHURCH PEWS EDITION.

Size, 5⅝ x 3¾ inches.

No. 300—Prayer Book. Imperial 32mo. bourgeois type, cloth, $20,00 per hundred.
No. 10300—Hymnal to match, $25.00 per hundred.
No. 301—Prayer Book. Same size and type, black cloth, red edge, $2.00 per hundred.
No. 10301—Hymnal to match, $26.00 per hundred.
No. 302—Prayer Book. Same size as above, maroon cloth, red edge, $25.00 per hundred.
No. 10302—Hymnal to match, $30.00 per hundred.

Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies, Prayer Books or Hymnals, 5 cents postage added to each price.

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

GIRLS' KALENDAR.

We have notified a number of customers whose addresses we cannot recall, that the G. F. S. Kalendar was entirely out of print. We have, however, received 200 copies from a bookseller who was overstocked, and can supply on order, so long as these last. Price 17 cents single copies postpaid; $1.75 per dozen, express prepaid. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

SHERMAN, FRENCH & CO. Boston.

The Story of America Sketched in Sonnets. By Henry Frank, author of *The Tragedy of Hamlet, Psychic Phenonena, Science and Immorality, Modern Light on Immorality, The Doom of Dogma and the Triumph of Truth,* etc. Cloth, 8vo. $1.35 net.

FROM THE AUTHOR.

The Story of a Kansas Parish. Being a Compilation from the Records, and a Partial Survey of the Work and Some of the Workers of Trinity Church, Atchison, Kansas, from 1857 to 1911. Made by its Fifteenth Rector, the Rev. Francis S. White, A.M., B.D.

The Old Faith in a New Setting. A Course of Lectures on the Nicene Creed, delivered in St. George's Church, Schenectady, N. Y., by the Rev. B. W. R. Tayler, D.D. With an Introduction by the Rt. Rev. William Croswell Doane, D.D., LL.D., D.C.L., Bishop of Albany.

A. R. MOWBRAY & CO. LTD. London.

(The Young Churchman Co., Milwaukee, American Agents.)

The Atonement and the Living Christ. Notes of Last Lectures and Addresses by the late George Body, D.D., Canon Missioner of Durham.

Dr. Liddon. By the Right Hon. George W. E. Russell.

Our Neighbors. A Handbook for the C. S. U. By Henry Scott Holland, D.D., Regius Professor of Divinity and Canon of Christ Church, Oxford.

Heraldry of the Church. A Handbook for Decorators. By the Rev. E. E. Dorling, M.A., F.S.A. With eighty-three illustrations.

JAMES PARKER & CO. London.

Through Evolution to the Living God. By the Rev. J. R. Cohu, Rector of Aston Clinton, Bucks; Sometime Fellow of Jesus College, Oxford. Author of *The Old Testament in the Light of Modern Research; The Gospel in the Light of Modern Research; St. Paul in the Light of Modern Research; Oremus; Our Father; The Sermon on the Mount,* etc.

LONGMANS, GREEN & CO. New York.

Present-Day Preaching. By Charles Lewis Slattery, D.D., Rector of Grace Church in New York. New edition. Price, $1.00 net.

Christian Ethics and Modern Thought. By Charles F. D'Arcy, D.D., Bishop of Down. Author of *Christianity and the Supernatural.*

Cui Bono? or *"What Shall it Profit?"* A Gentle Philosophy for Those Who Doubt. By Hardwood Huntington, A.B., Cum Honore in Science, Trinity College, Hartford, Ph.D., Major in Science, Minor in Law, Columbia University, New York. Admitted to the Connecticut Bar, Ordained in the Cathedral of St. John the Divine, New York. Price, $1.00 net.

THE MACMILLAN CO. New York.

Socialism and the Ethics of Jesus. By Henry C. Vedder, Professor of Church History in Crozer Theological Seminary. Price, $1.50 net.

PAPER COVERED BOOKS

A. R. MOWBRAY & CO. London.

The Days of the Week. By the Ven. E. E. Holmes, B.D., Archdeacon of London; Canon Residentiary of St. Paul's. Author of *The Meaning of the Months,* etc.

THE ROLLING STONE CLUB. Medina, N. Y.

Europe on Four Dollars a Day. Being an Account of an Experimental Trip to Europe of Seventy-five Days' Duration, taken by a Member of the Club and his Wife, at an Expense of $300 each, or $4 per day. Fifth Church, Media, Pa. Price, 30 cents.

THE YOUNG CHURCHMAN CO. Milwaukee.

A Lent With St. John. A Thought for Every Day in Lent from the First Epistle of St. John. By Harry Ransome, rector of Christ Church, Media, Pa. Price, 50 cents.

PAMPHLETS

The Clarion Call of the Church. A Sermon delivered by the Rev. Chapman Simpson Lewis, M.A., Canon Residentiary of the Cathedral Church of St. John, Quincy, Ill., before the Thirty-fifth Annual Synod of the Diocese of Quincy in St. Paul's Church, Peoria, Ill., November 15, 1911. Published by request.

The Business Side of Missions. By Frederic Cook Morehouse, Editor of THE LIVING CHURCH. Church Booklets, No. 122. Price, $2.00 per hundred.

The Truth About Mr. Rockefeller and the Merritts. By Frederick T. Gates.

THE CHURCH AT WORK

MEMORIALS AND OTHER GIFTS

ON THE SECOND SUNDAY after the Epiphany, the Rt. Rev. Cameron Mann, D.D., Bishop of North Dakota, preached the dedicatory sermon in Grace Church, Kansas City, at the setting apart of a memorial window to the late Alexander Butts, late Associate Editor of the *Kansas City Star*. The window is symbolic of the broad and practical Christianity typical of the entire career of this man, and of the deep tenderness his life ministrations inspired. The fund for his memorial was made up wholly of unsolicited contributions. Mr. Butts died on March 3, 1910, and the window has been in place for some months, but the dedication was deferred until it should be convenient for Bishop Mann to be present, as he was formerly rector of Grace Church, and associated quite closely with Mr. Butts. The window is a representation of the life of St. John. In the foreground, and facing the altar of the church, sits the young St. John, an unrolled scroll upon his knees, and his tender and loving face turned upward toward two angels. The disciple is clothed in a dark red robe, and, in portraying him, the artist has adhered to the conception of the old masters, rather than to that of the modern, who have represented the saint as an old man. One of the angels carries a book; the other a rod; and the color scheme for these figures is in the palest shades and in gold. The artist has drawn his inspiration from the Book of the Revelation of Saint John, where the disciple says: "I was in the Spirit on the Lord's Day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last"; and from the 5th chapter of the same book, "Who is worthy to open the book, and to loose the seals thereof"; and also from the 11th chapter, "And there was given me a reed like unto a rod, and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." The group of figures is framed in a canopy of Gothic design, richly illuminated with the broad deep colors of the old canvasses. In the background of the picture are two stairways, and directly above is a jewelled cross of gold. The base of the pictures is a panel, bearing the inscription: "1844. A Memorial to Alexander Butts, from his friends. 1910." In another lower panel are these words from the first chapter, 19th verse, of Revelation: "Write the things which thou hast seen, and the things which are." Bishop Partridge conducted the first part of the service, and, in announcing that Bishop Mann would preach the dedicatory sermon, he spoke of the long friendship that had existed between Bishop Mann and Mr. Butts. The offering was given to the Provident Association in honor of the memory of Mr. Butts, who was a constant friend of the poor. The offerings amounted to $150. In his sermon, Bishop Mann referred to the life and service of the late Mr. Butts in his church as the keystone to his humanitarian and helpful life. He referred especially to his lay sermons published in the Sunday *Star*; told of his own long friendship with Mr. Butts; and mentioned the help he had received, directly and indirectly, through the interest Mr. Butts had taken in Grace Church, and his readiness to coöperate in every endeavor for the public welfare. He described the symbolism of the memorial window, and found a rational application of it in the inspiration and ministries of the late departed.

AT ST. MARY'S CHURCH, Keyport, N. J., on December 21st a new, two-manual organ, costing $2,000, was dedicated "To the Glory of God and in Loving Memory of Walter and Mary Hoff," by the Bishop of the diocese. At the same time four new stained glass windows were dedicated "To the Glory of God and in Loving Memory of Walter and Mary Hoff and their children, Josephine and Meribah"; also one window for Miss M. Hunt, and another window, given as a thank offering for recovery from sickness. Those of the clergy who were present, in addition to the Bishop and the rector, were the Rev. Robert Mackellar, Jr., of Red Bank, N. J., who read the prayers; the Rev. Sidney H. Dixon of South River, N. J., who read the lessons; and the Rev. H. A. Linwood Sadtler, who was the special preacher. In addition to the above mentioned memorials, St. Mary's has undergone vast improvements in other ways; the interior of the Church has been most tastefully and appropriately frescoed, the light color scheme making the interior look much more commodious and cheerful. A new hardwood floor has been put down, new green velvet cushions have been provided for the pews, which have been done over in dark oak. A new parquet floor has been laid in the chancel and sanctuary, and the altar has been greatly beautified. In addition to these improvements in the church building a parish house has been built in the rear of the church.

ON SUNDAY, January 21st, there was unveiled a handsome memorial window in St. John's church, Providence, R. I., erected to the memory of the late Daniel Larned Davis Granger. The Rev. Lester Bradner, Ph.D., rector of the church, referred in his sermon to Mr. Granger's life and work and spoke of his influence on the lives of young men. The window represents Christ blessing the children, who are depicted, not as infants, but as half-grown youths. The Hon. D. L. D. Granger was born in 1852, and brought up as a Baptist. He was attracted to the church through the preaching and influence of Phillips Brooks. At the age of 23 he was confirmed in Trinity church, Boston, and about 1875 came to Providence and became a communicant of St. John's Church. In 1880 he became superintendent of the Sunday school and continued to hold this office until his election to Congress. Mr. Granger was a vestryman of St. John's, a member of the Standing Committee of the diocese, deputy to the General Convention of 1907, Mayor of the city of Providence for several years, and representative of the state in the National Congress from 1903 to February 14, 1909, dying in office. This new window occupies a prominent place in the church over the font and is a fitting memorial of this beloved and valiant servant of Church and State.

ON THE EVENING of St. Paul's Day, Bishop Olmsted blessed the new Millar memorial organ in Calvary church, Utica, N. Y. Archdeacon Cook and the rector of the parish, the Rev. E. H. Coley, took part in the service. The organ is a memorial of Henry W. Millar and his wife, Kate Wagner Millar, presented to the parish by their children Florence K., Gertrude and Charles Millar, and Mrs. Richard U. Sherman. Mr. Millar was for some years previous to his death in 1905, senior warden of the parish, and his wife president of the altar guild. The organ valued at $8,000, was built by a local firm. It has 35 stops and 2098 pipes and is operated by electro-pneumatic action. Following the benediction service, William Churchill Hammond, Professor of Music at Mt. Holyoke College, Holyoke, Mass., gave a recital which displayed the resources of the fine instrument most thoroughly. While the organ was being installed, the church was thoroughly equipped with a new and modern system of electric lighting paid for by the members of the parish.

A VERY HANDSOME chancel window in memory of Bishop McVickar was unveiled on Sunday afternoon, January 21st, at the Church of the Transfiguration, Edgewood, R. I. (the Rev. Levi B. Edwards, rector). The ceremony was performed by the Rev. George McClellan Fiske, D.D., rector of St. Stephen's Church, Providence, R. I. The window depicts the Transfiguration of Christ, containing the figures of Christ, Moses, Elias, Peter, James, and John. Over the apex of the large central panel is a small circular window containing, in appropriate colors, the coat of arms of the diocese of Rhode Island. The cost of the window has been met by offerings from the people of the parish, and a large number of others throughout the diocese, and from friends of the late Bishop in Philadelphia.

NEW AND VERY HANDSOME memorial choir stalls have recently been placed in the chancel of Grace Church, Baltimore, Md. They are richly carved and in thorough harmony with the handsome pulpit and organ, and are the gifts of Mrs. Rebecca Clark Winter and Miss Martha Ross Clark, in loving memory of their father and mother, Mr. and Mrs. James R. Clark.

BISHOP KNIGHT VISITS CANAL ZONE

ON JANUARY 12TH the Bishop of Cuba completed his fifth annual visitation to the Isthmus of Panama; and it is the opinion of all that this was the most successful visit that the Bishop has yet paid to this part of his extensive field.

The Bishop landed at Colon at noon on Sunday, the 7th, and that night confirmed in Christ church, Colon, where 59 were presented by the Rev. Edward J. Cooper, rector of this church, and chaplain of Colon Hospital. That same night the Bishop preached at a watch-night service in Christ church.

On Monday night he confirmed at New Gatun, when a class of 72 was presented by the Rev. J. P. Griffith, priest-in-charge of that mission. On Tuesday night he visited St. Mark's church, Culebra, where he confirmed a class of 21, and on Wednesday night, Paraiso, where he confirmed 15. These two latter classes were prepared by the Rev. J. T. Mulcare, deacon-in-charge. On Thursday night he visited St. Paul's church, Panama, where he confirmed a class of 35, presented by the Rev. H. A. Brown, priest-in-charge, and chaplain of Ancon Hospital. The Rev.

Mr. Brown is a United States Army chaplain, and also the general missionary of this work.

On Saturday morning the clergy and catechists assembled at St. Mark's church, Culebra, for a short conference, after which the Rev. John Talbot Mulcare was advanced to the priesthood. Mr. Mulcare has served this mission for seven years—four as a catechist and three as a deacon—during which time he has built up a large congregation, and has built a rectory, church, and parish house.

On Sunday morning the Bishop celebrated the Holy Communion in the Commission chapel at Culebra, and at 10:45 consecrated St. Mary's church, Empire. In the afternoon he confirmed 26 persons at Bas Obispo, and at 6 o'clock held a service for the marines at Camp Elliott. At 7:45 he confirmed a class of 31 at St. James' church, Empire. On Monday night he confirmed 18 persons at Las Cascadas and 16 on Tuesday night at Gorgona. The last four classes were prepared and presented by the Rev. W. H. Decker, priest-in-charge at these places.

On Wednesday night the Bishop was at St. Luke's Hospital chapel at Ancon, and on Thursday morning crossed the Isthmus to Colon, where, after a short service, he sailed for Haiti.

Bishop Knight preached at all of these services except at the ordination service, when the general missionary delivered the sermon. The services, together with numerous social functions, constituted a rather strenuous ten days. Altogether 283 persons were confirmed, and over 5,000 listened to the Bishop's sermons. During his stay on the Isthmus, Bishop Knight was the guest of Colonel Goethals for the greater part of the time, and occupied what is known as "the Bishop's room" in that home.

The work on the isthmus is in splendid condition. During the last twelve months there have been over 1,000 baptisms. Every community is supplied with one or more places of worship, while there are now six priests and one deacon, who, together with the ten catechists, held regular services in fifteen different places. With the shifting of the work on the canal, old places will have to be abandoned and new places opened.

OBSERVE BISHOP VINCENT'S ANNIVERSARY

THE TWENTY-THIRD anniversary of the consecration of the Rt. Rev. Boyd Vincent, D.D., S.T.D., as Bishop of the diocese of Southern Ohio, was celebrated on St. Paul's Day at St. Paul's Cathedral, Cincinnati. At 11 o'clock Bishop Vincent celebrated the Holy Communion, assisted by the Bishop of Indianapolis as gospeller and the Very Rev. Dean Matthews as epistoler. Canon Reade was precentor and Canon Purves and the Rev. J. F. Plummer were also vested and in the sanctuary. Bishop Francis preached a stirring sermon from the text, "But by the grace of God I am what I am." He referred gracefully to the thankfulness and appreciation of the people of the diocese for Bishop Vincent's wise and beneficent administration and also to the high regard in which he was held in the House of Bishops. His sermon showed the wonderful power of the grace of God in the foundation of character and the growth of the spiritual life.

After the service, luncheon was served by the ladies of the Cathedral, and the two Bishops and twenty-five other clergy enjoyed the feast of reason and the flow of soul, as well as the good things of the table, and nearly all of the clergy of the city and vicinity were present and also the Rev. J. Benjamin Myers of Hamilton, the Rev. J. A. Miller of Lancaster, and the Rev. E. A. Powell of Portsmouth.

In the afternoon, Bishop Francis conducted a quiet hour for the clergy. He first spoke of personal righteousness as the primary essential for the work of the ministry, and that though the articles told us the unworthiness of the minister did not affect his ministrations, yet it had a decidedly bad effect upon those to whom he ministered. He warned his hearers against professionalism and formalism. Secondly he took up pastoral care and regretted that the spiritual side of pastoral calling was so much neglected, and that the social side had been exaggerated. Thirdly he urged teaching rather than preaching. The church was essentially a teaching force and the laity were anxious to be taught. There was regrettable ignorance on every side of even fundamental doctrines, and sound teaching was needed.

KANSAS CITY CHURCH AIDS UNEMPLOYED MEN

THE UNUSUALLY severe weather of the past two or three weeks has called for the giving of aid to many people who ordinarily can take care of themselves. Kansas City is well organized to see after the welfare of her citizens, and her more fortunate inhabitants are always willing to help those that need it; but in an unusual emergency, such as we have just had, we have to call for unusual expressions of aid; and among the more noticeable manifestations of a desire to be of service was that shown by the rector and vestrymen of Trinity Church, Kansas City, in offering to receive from the Helping Hand fifty men, giving them their supper, lodging, and breakfast, and doing what they could to place the men in positions where they could take care of themselves. This work was kept up for ten days, marking a new development, in that it set the example for several other religious organizations in the city. Among those that were able to offer accomodations, we must name St. Paul's and Grace Church; and practically all of the parishes stood ready to coöperate with these, if their services could in any way be of value.

The Rev. R. N. Spencer, rector of Trinity Church, took it upon himself to try and secure work for some of the men, and succeeded in placing a large number of them in positions where they could pay their own way.

BERKELEY DIVINITY SCHOOL

THE FOURTH COURSE of "Divinity Sermons or Lectures" on the Mary Fitch Page foundation at Berkeley Divinity School, will be given by the Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio, of the class of 1871, on Tuesday, February 13, 1912, and the two following days, in the Chapel of St. Luke, after Evening Prayer at 5:30 o'clock. The subject will be: "The Life of the World to Come."

MISSION SCHOOLS IN CHINA REOPEN

A CABLE MESSAGE received last week by the Board of Missions of the Church is most significant. Sent by the Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow, who with a band of workers has remained at his post throughout the revolution, it announces that the mission schools which had to be closed when the siege of the Wuhan cities began, are to be reopened on March 7th. The Bishop also requests that new teachers be sent.

Hankow and Wuchang are the center of a very important work of the Church, which is under Bishop Roots' direction. The institutions to which he referred are Boone University, with four hundred pupils, and St. Hilda's School for girls, with something over one hundred.

The fact that the Bishop has planned for and set the date of the reopening of these institutions is regarded by the Board secretaries as the most cheering news yet received from China. It will mean the return of all the missionaries of the Church in that locality—about thirty in number. The Bishop must have felt confident of the immediate and peaceful outcome of the revolution before making this decision. At any rate, he is evidently satisfied that a permanent quiet has been sufficiently restored in Hankow to warrant a resumption of all missionary activities.

FIRST ANNIVERSARY OF BISHOP THURSTON'S CONSECRATION

THE FESTIVAL of the Conversion of St. Paul was the first anniversary of the consecration of Bishop Thurston, and it was celebrated at Grace Church, Muskogee, by the gathering of the clergy of the district. The rector and congregation of Grace Church entertained the visitors and made the gathering possible. The anniversary began with the Holy Communion at 7:30, at which the Bishop was celebrant. During the morning the Bishop gave most helpful addresses to the clergy. In the afternoon a round table conference between Bishop and clergy was held, at which many practical problems were threshed out. In the evening a missionary rally for the congregation was held. The church in Eastern Oklahoma is in most encouraging condition, and all the people seem to be working enthusiastically under the inspiration of the Bishop.

ANNIVERSARY OF BISHOP EDSALL'S CONSECRATION

THE THIRTEENTH anniversary of the consecration of Bishop Edsall was commemorated on the feast of the Conversion of St. Paul, January 25th, in All Saints' Church, Minneapolis. The Holy Communion was celebrated at 11 A.M. the rector of the parish, the Rev. A. R. Hill, reading the Gospel, and the Rev. W. G. Studwell, the Epistle. The Bishop preached from the text, "Lord, what wilt thou have me to do?" The Bishop and Mrs. Edsall had invited the clergy of, and adjacent to, the Twin Cities, and their wives to luncheon, which was served by the ladies of All Saints' parish under the direction of Mrs. F. J. Mix. Sixty persons sat down at this gathering of the Bishop and his spiritual family. After lunch the company adjourned to the episcopal residence, where the younger clergy took possession of the house, and with the assistance of some of their wives, entertained the company with songs and recitation. It was a most enjoyable occasion.

THIRTIETH ANNIVERSARY OF BISHOP WHITEHEAD'S CONSECRATION

THE OPENING SERVICE in connection with the observance of the thirtieth anniversary of the consecration of the Rt. Rev. Cortlandt Whitehead, D.D., as Bishop of Pittsburgh, took place on the eve of the Feast of the Conversion of St. Paul, in Calvary church, Pittsburgh. The church was filled with worshippers, and the parish choir furnished the music under the leadership of the organist, Mr. Harvey B. Gaul. There were present in the chancel, the Rt. Rev., the Presiding Bishop of the Church, the Bishop of the diocese, the Bishop of Washington, the Bishop of Harrisburg, the Bishop of Erie, the clergy of the parish, the Rev. Dr. McIlvaine, and the Rev. D. L. Ferris, the clerical members of the committee having the celebration in charge, and the Rev. Martin Aigner, president of the Standing Committee of the diocese of Erie. The service was read by the Rev. Doctors McIlvaine and Vance, and the lessons by the Rev. Messrs. Aigner and Ferris. The offertory anthem was "Unfold ye portals everlasting," and the offerings were devoted to Diocesan Missions. The sermon was preached by the Rt. Rev. Daniel Sylvester Tuttle, the Presiding Bishop, from the text, "Bringing his sheaves with him."

The services in the church were followed with an informal reception in Calvary parish

house. Bishop Whitehead and the four visiting bishops were in the receiving line, together with the Misses Margaret and Penelope Whitehead, and Mrs. Presley Guthrie of New York, daughters of Bishop Whitehead.

The grand anniversary service took place on Thursday morning, St. Paul's Day, at half past ten o'clock, in Trinity Church, in which the Bishop had been consecrated thirty years ago. Extra seats had been placed in the chancel for the bishops and the five clergymen who head the diocesan list of clergy, while the other clergymen occupied pews in the center aisle, and the choristers were seated in the front part of the side aisles and in one of the transepts. The other transept was reserved for members of the Diocesan Branch of the Woman's Auxiliary. A congregation of 1,500 filled the church to its utmost capacity. The sermon was delivered by Bishop Whitehead, who celebrated the Holy Communion.

At the close of the service luncheon was served in the parish house, by the Diocesan Branch of the Woman's Auxiliary, to the bishops, clergy and other invited guests; while the members of the choir were entertained in the dining room of the McGreery Company, adjacent to the church. There were short speeches after the luncheon, by Bishop Garland, Bishop Tuttle, Bishop Darlington, Bishop Lines, the Rev. G. R. Bishop, of Altoona, who brought a letter of greeting from the Church in Altoona, and the Rev. John Hewitt of Bellefonte, who was one of the clergymen who came out from the diocese of Central Pennsylvania to the consecration of Bishop Whitehead in 1882.

In the evening a banquet was tendered by the Church Club of the diocese to the Bishop of the diocese and visiting Bishops, in the Hotel Schenley, at which there was a large attendance on the part of the clergy as well as members of the club. The toastmaster was A. P. Burgwin, Esq., president of the club. "A Thirty Years' Episcopate" was the general toast subject. Those who responded were as follows: H. D. W. English, senior warden of Calvary parish, who spoke for the laity; the Rev. Dr. John Dows Hills, for the clergy of the diocese; the Rev. Dr. E. H. Ward, for the Diocesan Clerical Union; the Rt. Rev. Dr. Thomas J. Garland, Bishop Suffragan of Pennsylvania, for the sons of the diocese; the Rt. Rev. Dr. Rogers Israel, Bishop of Erie, for the daughter diocese; the Rt. Rev. Dr. James H. Darlington, Bishop of Harrisburg; the Rt Rev. Dr. Alfred Harding, Bishop of Washington, for the Church at large; the Rev. Dr. W. A. Stanton, for other Communions, and Bishop Whitehead.

ORDER FOR THE CONSECRATION OF BISHOP-ELECT HUNTINGTON

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Daniel Trumbull Huntington, Bishop-elect of the Missionary District of Wuhu, by the execution on January 27th, 1912, of the commission to consecrate to the three following named Bishops: The Rt. Rev. F. R. Graves, D.D., Bishop of Shanghai (presiding), the Rt. Rev. L. H Roots, D.D., Bishop of Hankow, the Rt. Rev. H. J. Molony, D.D., Bishop of Chekiang.

BISHOP WOODCOCK'S ANNIVERSARY

THE SEVENTH annual banquet of the Laymen's League of the diocese was held at the Louisville Hotel on the evening of St. Paul's Day. The date selected was the seventh anniversary of the consecration of Bishop Woodcock and the entertainment was in his especial honor. Owing to an unfortunate combination of circumstances, all three of the special speakers on the programme, the Rev. John B. Cannon, rector of Grace Church, Memphis, Tenn.; the Hon. A. E. Richards, chancellor of the diocese; and the Hon. Charles K. Wheeler of Paducah, who were to have spoken on "The Men Behind the Guns"; "To be a Layman—a Man's Job," and "A Message from the Pennyrile," respectively, were unavoidably absent. Bishop Woodcock acted as toastmaster, and in the absence of the appointed speakers called upon the President of the League, the Hon. Charles S. Grubbs, M. Carey Peter, John J. Saunders, and the Rev. David Cady Wright, rector of St. Paul's Church, who made impromptu talks. The League's work of the past year was reviewed and an active campaign for the next twelve months planned. Some idea of the scope of the League may be gained from the names of its various departments, which include: Lay-readers, Missions, Sunday Schools, Church Institutions, Church Literature, Clergy Aid, Brotherhood of St. Andrew, Employment, Medical, Finance, Records, and Statistics. The usual observance of the Bishop's anniversary, consisting of a special celebration of the Holy Communion, followed by a Quiet Hour for the Clergy, conducted by him at the Cathedral, and a luncheon at the Episcopal Residence, could not take place after being planned, owing to the Bishop's absence from the city during the day.

LEGACIES AND BEQUESTS

UNDER THE WILL of the late W. Fred Allen, Calvary church, Utica, N. Y., received from the executors, about January 1, 1912, $5,000, the income from which may be used as designated until the principal is needed for a new parish house.

CONGREGATIONAL MINISTER CONFIRMED

MR. D. HOWARD DOW, a Congregational minister, was recently confirmed by the Bishop of Colorado. He becomes a candidate for holy orders, and has been assigned to assist the rector of Trinity Memorial Church, Denver, the Rev. George H. Holoran, during his course of study and preparation for the ministry of the Church.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

"Pledge Sunday" at Denver Cathedral—Committee Secures Suitable Lodgings for Working Girls—Notes

AT THE CATHEDRAL, Denver, the offerings of the last Sunday in the month, which is "Pledge Sunday," are devoted to the Cathedral building fund. The amount contributed on the last Sunday in December was $6,318. The choir stalls, which are being carved at Oberammergau, have not yet all arrived, and the Angel prie-dieu, carved by Peter Rendl, is on its way. As a memorial for Stephen Hudston, given by his father, Mr. J. H. Hudston, formerly one of our servers, Messrs. Lamb have supplied the Cathedral with their largest sized altar lectern to hold the magnificent office-book presented by Mrs. Harold Brown of Providence, R. I., in memory of her husband.

A COMMITTEE of women is at work in Denver, procuring addresses of inexpensive but respectable boarding houses for girls and women. The committee has been appointed from the Y. W. C. A., the G. F. S., the Mothers' Congress, and several other important clubs and organizations. Miss Fanny Campbell is the member appointed from the G. F. S. This work of finding good homes for girls who draw meagre salaries, where they may know they are safe, is a much needed one in this city.

THE MONTHLY MEETING of the Woman's Auxiliary of the diocese was held on January 23rd at St. Paul's church, Denver, the subject for discussion being, "The Gathering of the Mission Forces."

THE REV. B. W. BONELL, during a recent stay of three months in England, ordered two windows of Messrs. Hampton, one the gift of Mr. John Smith of Greeley, the other the gift of Mr. George Kip of Morristown, N. J., and both windows, which are of beautiful design, are expected shortly. The lots of St. Alban's, Windsor, are almost paid for, and soon after Easter, Mr. Bonell, who drives over from Greeley, expects to begin a chapel on them.

THE CATHEDRAL has been greatly assisted by the reverent and efficient service of Mr. J. H. Hudston for the last three years. It was useless securing an assistant in the Chapter House as there was no need for his services except on Sunday, and as long as Mr. Hudston kindly supplied this necessity, the church was put to no unnecessary expense. With the opening of the Cathedral and the coming of the Rev. Dana C. Colegrove to be the Dean's assistant, Mr. Hudston discontinues his service, with the congregation owing him a deep debt of gratitude.

THE DEAN has published a handbook of the Cathedral, which contains two excellent cuts, the last sermon in the Chapter House and the first in the new Cathedral, with a short history of the parish and a short explanation of the Gothic style of architecture.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Conference for Clergy to be Held in New Haven

A CONFERENCE "for the clergy of the Diocese and others interested in the work for boys and young men," is planned for February 8th, in Christ Church parish house, New Haven, Conn. The speakers are to be the Rev. Messrs. Gomph, Kennedy, Kenyon, Miel, and Sill, the Hon. A. M. C. Mathewson, and Professor W. B. Bailey of New Haven, Mr. William DeWitt of Cambridge, Mass., the Special Secretary for work in Universities, and Messrs. Alexander Hadden of New York, Walter Schutz of Hartford, and L. V. Webb, Field Secretary of the Brotherhood of St. Andrew. This is an array of speakers and authorities which should make the sessions both inspiring and instructive. This conference is in line with the whole policy of the New Haven Archdeaconry in regard to Sunday School work. The Teachers' Training Class which, as was recently noted in these columns, is having courses under Professor Hedrick, of Berkeley Divinity School, and others, is reported to have a membership of about three hundred.

FOND DU LAC

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Prior of Benedictine Abbey Addresses Students of Fond du Lac Schools

ON THE INVITATION of Professor Sibley, Brother Francis, Prior of the Benedictine Abbey of St. Dunstan, Fond du Lac, addressed the students on "Our Church in its Relation to Foreigners." He discussed the work that had already been done amongst this class, and the many opportunities and calls to continue and enlarge it in Wisconsin, a state which has so large a foreign element in its population.

KANSAS CITY

S. C. PARTRIDGE, D.D., Bishop

Dinner of Men's Club, St. Mark's, Kansas City—Clergy Present Ship's Clock to Bishop

THE MEN'S CLUB of St. Mark's Church (the Rev. A. M. Griffin, Ph.D., rector), had a dinner at the El Detora apartments on

Monday evening, January 22nd. The Bishop of the diocese, most of the clergy of the city, and about forty-five members of the club, were present. Dinner was served by the Guild of St. Mark's. Dr. Griffin, in introducing the speakers, referred to the purposes of the club, and of his plans and hopes for the future. He introduced the Rev. Dr. Brady, who, in the course of his remarks, suggested a more coöperative plan among the different parish clubs. Bishop Partridge gave a short sketch of the life of St. Mark, the Evangelist, also of his gospel, speaking of the gospel as a gospel of struggle, victory, and conquest.

WHEN THE CLERGY of the diocese learned that the Bishop had secured offices downtown for himself, they decided that they wished to put something there as an expression of their interest, and in appreciation of this forward step, so it was finally decided to buy a ship's clock—one that strikes the hours as a ship's bell does—and it was placed in the Bishop's hands this last week. Upon it is the following inscription: "Presented to the Rt. Rev. S. C. Partridge, D.D., by the clergy of his diocese, Epiphanytide, 1912."

KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop

St. John's School for Postulants Completes Fifth Year—Notes of Interest

ST. JOHN'S SCHOOL for postulants at Uniontown (the Rev. Frederick Thompson, rector), has completed its fifth year with much good work accomplished. Three men have been ordained, two priests and one deacon. In addition to those in orders, the school has trained either for the Seminary or the University twenty-three other men distributed among eight institutions of learning throughout the country. At present, fourteen are at the school, of whom four expect to enter the Seminary. Of those who have gone out, the school has furnished the diocese with two clergymen, one postulant, and eleven candidates for holy orders. While the men were at the school, they did good service in the missionary work connected with St. John's parish, and by their assistance, the rector was able to reach localities where the voice of the Church would not have been heard but for such good work and assistance.

A SPECIAL SERVICE in the interest of City Missions was held on Sunday evening, January 21st, at St. Paul's church, Louisville, and was participated in by most of the local congregations. The Bishop presided and made an address, and addresses were also delivered by several of the city clergy.

THE FIRST of a series of special musical services, to be held on the last Sunday of each month, was held on the Fourth Sunday after the Epiphany at Christ Church Cathedral. These services have been arranged by Ernest A. Simon, choirmaster and organist, in the interest of Church music, as an aid to musical appreciation, and to encourage church attendance. The service consists of the usual choral Evensong, with an anthem after the third collect, and two or more anthems at the offertory. The choir of the Cathedral consisting of about sixty men and boys, has been pronounced by competent critics to be the finest in the South.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Reception Given to Retiring Brooklyn Rector—Death of Mr. S. R. Denton

THE REV. DR. SPENCER S. ROCHE, the retiring rector of St. Mark's Church, Adelphi street, Brooklyn, was the recipient of many gifts and tokens of affection at a reception given by his parishioners on Wednesday evening, January 24th. Dr. Roche was rector for thirty-six years. He will live in Garden City and have a share in the Cathedral work and services.

MR. SAMUEL RALSTED DENTON, who was born in Hempstead, May 11, 1821, died on Sunday morning, January 21st, of general debility. The funeral was held at his home in Madison street, Brooklyn, on Tuesday evening. He was for many years a member of St. George's Church, Hempstead. The interment was made in Greenfield Cemetery.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Three Meetings of Men's Clubs in Baltimore—Special Service for Men at the Pro-Cathedral—Notes

A SUPPER, under the auspices of the Men's Club of St. John's Church, Mt. Washington, Baltimore county (the Rev. Wilbur F. Watkins, Jr., rector), and in the interest of the Men's Missionary "Forward Movement," was given to the men of the congregation in the Mt. Washington Casino on the evening of January 17th. Professor George S. Wills, president of the club, presided as toastmaster. Two very earnest and inspiring addresses were made by the principal speakers of the evening, Mr. H. Yokoyoma of Japan, and Mr. William F. Cochran of the General Board of Missions.

AT THE LAST meeting of the Men's Club of the Church of St. Michael and All Angels, Baltimore (the Rev. Charles Fiske, rector), held in the parish house on January 17th, Judge John C. Rose of the United States District Court, delivered a very interesting and strong address on the subject, "Are Examinations a Satisfactory Test for the Selection of Public Employes?"

AT THE ANNUAL meeting of the Men's Club of the Church of the Ascension, Baltimore (the Rev. R. W. Hogue, rector), held in the parish house on January 18th, the following officers were chosen: President, C. J. B. Swindell; First Vice-President, W. S. Dubel; Second Vice-President, C. A. C. Browning; Recording Secretary, J. C. Rives; Corresponding Secretary, C. R. Hastings; Treasurer, W. O. Smith, Jr.; Executive Committee, J. S. Stricker, J. W. Beckley, S. T. Wheatley.

A SPECIAL SERVICE for men was held at the Pro-Cathedral, Baltimore, on the afternoon of the Third Sunday after the Epiphany, in the interest of the Men and Religion Forward Movement. Three very helpful addresses were made by the Rev. Herbert Parrish of St. Luke's Church, on "The Church and the Movement"; by the Rev. Romilly F. Humphries of St. Peter's Church, on "The Eight Day Campaign", and by the Rev. Charles Fiske of St. Michael and All Angels, on "The Brotherhood of St. Andrew".

MRS. LAURA W. WARFIELD, wife of Mr. Cecilius E. Warfield, died at her home in Baltimore on January 19th. Mrs. Warfield was a devoted Churchwoman, a faithful member of the Church of St. Michael and All Angels, and the mother of the Rev. J. Ogle Warfield of St. Paul's Church, Chestnut Hill, Philadelphia. The funeral took place on January 21st, the Rev. Charles Fiske, assisted by the Rev. D. P. Allison, officiating

AT A MEETING of the congregation of Grace Church, Baltimore, called to consider the term of union with St. Peter's Church, the rector, Rev. Arthur C. Powell, D.D., announced that he had expressed to his vestry, before the proposed terms had been drawn up, his desire to terminate his rectorship of Grace Church on the twenty-fifth anniversary of his institution, November 17th, 1913. He said he had reached this decision not because of any disagreement between him and the vestry, or because of any discouragement with his work, but simply because he felt it would be his duty, after so long a rectorship, to afford the vestry, if it so desired, opportunity to inaugurate a new administration.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop

Meeting of Boston Clerical Club—Annual Acolytes Service at the Advent, Boston—Notes

THE CLERICAL CLUB of Boston requested the Rev. Drs. Winslow, van Allen, and the secretary, Rev. Edward Tillotson, to present resolutions at its meeting on January 29th, on the death of the Rev. A. St. John Chambré, D.D. The closing paragraph says: "To the Clerical Club his departure has a peculiarly deep and most touching significance. His constant attendance at its meetings during the past twenty-five years or more, permitted the members to note the knightly soul and the social qualities of the man . . . whose memory will long be fragrant in the history of the club."

ON LAST SUNDAY afternoon the annual acolytes' service with solemn Evensong was held at the Church of the Advent, Boston. There was a procession of visiting acolytes, a reception of new members into St. Agnes' and St. Vincent's Guilds, and a sermon by the Rev. Simon Blinn Blunt, rector of All Saints', Ashmont.

THE NEW CHANCEL and transept at St. Thomas' church in Somerville is practically completed, and will be seen by the parishioners for the first time on Sunday, February 4th, when Archdeacon Babcock will preach at the evening service.

THE REV. HENRY GODDARD, rector of Trinity Church, Wrentham, has been obliged to resign the parish owing to ill health, and he is leaving for a trip to Europe.

FOR THE WEEK following the Lenten season the noon services at St. Paul's Church, Boston, will be devoted to a consideration of missions, and the speakers will be those selected from the field by the diocesan board.

A CLEVER FRAUD lately has been practiced upon Church people by a young peddler, who has been making the rounds of the Back Bay, representing himself as a former member of the choir of Trinity Church, and again mentioning Emmanuel's choir, according to his convenience. Through this method of arousing a sympathetic interest he has been quite successful in disposing of his goods, so it is said.

THE TRINITY CHURCH branch of the Woman's Auxiliary held a meeting on Wednesday, January 31st, preceded by a short service of prayer. The addresses were made by Deaconess Hart, of Hankow, China, and Mrs. Francis C. Lowell, president of the Massachusetts branch. On the previous Monday the men of the parish had their annual reception in Trinity House.

PROFESSOR JAMES H. WOODS, assistant professor of Philosophy at Harvard, gave an address to men in the parish rooms of St. Paul's Church, Boston, last Sunday evening. His subject was "The Old Testament Conception of God." This is at the invitation of the Lindsay Bible class, which has met each Sunday afternoon for the past sixteen weeks and has been attended by fifty men. One big problem each week has been taken up.

FROM SEPTUAGESIMA until Sexagesima, the Rev. Dr. van Allen of the Church of the Advent will be in Chattanooga, Tenn., where he goes to preach a series of doctrinal conferences in Christ Church. From there Dr. van Allen will go to Grand Rapids for a two days' retreat for the clergy of the diocese of Western Michigan. While in Grand Rapids he will be the guest of Bishop McCormick.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

The Winter Meeting of the Detroit Convocation

THE WINTER MEETING of the Detroit convocation proved itself to be a successful one, both in attendance of clergy and laity, notwithstanding the cold weather. The meeting was held in Christ Church, Detroit (the Rev. Dr. Maxon, rector), on Tuesday, January 23rd. The Bishop was present and celebrated the Holy Communion. Dr. John McCarroll, Dean of the convocation, presided at the business session. Among the matters engaging attention were "The Forward Movement in the Sunday Schools of the Diocese," "The Lay Helpers' League," and "Missions." The condition of missions already established with their needs of financial help and better provision for services, and the urgent call for the establishment of new missions to meet the demands of the fast growing city enlisted much attention. A map illustrating these needs was exhibited, and many new and important localities were shown. Some changes in the constitution were made to meet the needs, and the scope of work pertaining to the convocation. In this phase the Laymen's League expressed itself ready to yield assistance both as to financial help and providing for lay readers' services.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Rural Mission Church Problem Solved in La Crosse Convocation

TWO NEW BUILDINGS will shortly be added to the list of Church property in the Convocation of La Crosse, one at St. Simeon's, Melville, (the Rev. George Hirst, priest-in-charge), and the other at St. Luke's, Altoona, a mission of Christ Church, Eau Claire. At Melville a new building will be erected, while at Altoona a school house has been purchased, which will be remodelled. Both will be unique, as they will be used primarily as mission houses, and not as churches. Arrangements will be made so that the sanctuary can be shut off from the main part of the room and the rest used for social purposes when needed. The opening of these buildings will mark another advance in Bishop Webb's attempt to solve the problem of the Church in the rural community, and in the small town. Melville is entirely a rural district and Altoona a railroad division point, so that in both cases such a social center will be of far greater value to the congregation and the community than a structure dedicated wholly to the services of the Church.

MINNESOTA

S. C. EDSALL, D.D., Bishop

Epiphany Meeting of the Church Club—Visit of Bishop Rowe

THE EPIPHANY MEETING of the Church Club was held at the Merchants' Hotel in St. Paul, on Monday evening, January 22nd, when Bishop Rowe was the guest of honor. The Council of the Club had extended a general invitation to all Churchmen, and in consequence, three hundred men sat down to the tables. The Rev. C. C. Rollit, secretary of the Sixth Department, presented a statement of the response of the churches in St. Paul and Minneapolis to the missionary apportionments, and reminded those present that the splendid achievement of the Bishop of Alaska would have been impossible but for the generous support of the commissary department of the Church which he had the honor to represent. The Bishop was accorded a threefold introduction by the Rev. F. D. Budlong, the Rev. I. P. Johnson, and Bishop Edsall. He spoke with telling effect of his work in Alaska, and of his mission to Washington, to intercede for the native peoples of the land. The annual elections resulted in the selection of Mr. A. A. McKechnie, president; Mr. G. A. N. King, vice-president; Mr. R. A. Van Kirk, secretary; Mr. William P. Christian, treasurer; Members of the Council: Messrs. S. G. Merton, W. P. Tuttle, S. S. King, L. E. Clayden, M.D., and Charles Beard.

THE VISIT of Bishop Rowe of Alaska, has done much to quicken interest in the cause of missions. On Sunday morning, January 21st, he spoke to a large congregation at St. Paul's church, Minneapolis. In the evening of the same day a mass meeting of the Churches of St. Paul was held in the church of St. John the Evangelist, but unfortunately the church was found inadequate to hold the people who came, and some were turned away.

MISSISSIPPI.

THEO. D. BRATTON, D.D., Bishop.

Meeting of the Jackson Convocation—Convocation of Pass Christian Holds Winter Meeting—Notes

THE CONVOCATION of Jackson met in St. Mary's church, Lexington, on January 16th, 17th, and 18th. Archdeacon Smeade, the Rev. Messrs. L. W. Rose, G. G. Smith, and W. M. Green preached strong sermons, and Bishop Bratton and the Rev. Mr. Martin addressed the Convocation on the missionary and other extra-parochial needs of the diocese. An interesting conference was held on the question of Church Unity at one of the afternoon meetings, in which the local Methodist and Presbyterian pastors united. A smoker on the last night of the convocation was attended by the clergy, the local pastors, and many laymen of the town, including Ex-Gov. Noel, irrespective of Church affiliation. The convocation was a valuable agency in making the Church better understood, and appreciated by the citizens of the town, who attended all the services in large numbers.

THE CONVOCATION of Pass Christian met Wednesday, January 17th, at Trinity Church, Pass Christian. All the members were present and their reports showed good progress for the Church on the Mississippi coast. Arrangements have been made for building a chapel for St. Paul's Mission, at Point Cadet, and a lot for a church at Laine, pledged. St. Peter's Church, Gulfport, has moved to one of the finest sites in the city, and a new pipe organ installed at a cost of $1,500. St. Peter's is ready to apply to the next diocesan council for admission as a parish. The convocation sermon was preached by the Dean, the Rev. C. B. Crawford of Biloxi. Other addresses were: "The Prayer Book as a Missionary," the Rev. John Chapman of Pascagonla; "The Auxiliary in the Parish," the Rev. H. H. Sneed of Gulfport; "The Layman in the Parish," the Rev. F. P. F. Duffy of Bay St. Louis; "The Boy in the Parish," the Rev. C. B. Crawford of Biloxi; "Christian Education," the Rev. Nowell Logan, D.D., of Pass Christian. The Rev. A. W. Guffin, formerly of Trinity Church, New York City, was a welcome visitor and preached a powerful sermon on missions.

THE REV. GEORGE B. MYERS, rector of the Church of the Nativity, Greenwood, has been called to the Deanship of Christ Church Cathedral, Little Rock, Ark. The Rev. Mr. Myers has done a remarkably fine quality of aggressive work in his present field, and is eminently fitted for the work to which he has been called. He will be missed in his native field if the call away is accepted. He is one of the four native clergymen at the present time at work in Mississippi.

ST. ANDREW'S PARISH, Jackson, is earnestly responding to the leadership of their new rector. A movement for the organization of a men's club in the parish is now under way. A recent campaign for increased subscriptions resulted in about a $1,200 increase for the year. On the night of the 24th the Woman's Guild gave a reception in honor of the Rev. and Mrs. William Mercer Green, which was largely attended. On the festival of the Conversion of St. Paul the Woman's Auxiliary made a corporate Communion, about 40 being in attendance, at which time the rector made an address on the work of the Auxiliary. Following the service, Mrs. T. D. Bratton ably outlined some plans for the carrying out of the campaign of extension urged by the central office, and also suggested the organization of a study class. This branch of the Auxiliary during its past year has contributed over $800 to various causes outside the parish and diocese.

THE REV. L. W. ROSE, rector of St. John's Church, Laurel, reports the determination of his parish to enter upon the erection of a new church as soon as plans are accepted.

THE REV. J. L. SYKES is engaged in a campaign for funds to complete the church building in Starkville. He recently visited St. Andrew's, Jackson, with gratifying results, and St. Paul's parish, Meridian. The new church in Starkville will be a great missionary agency in this town where is situated the A. and M. College with its 1,000 students.

BISHOP BRATTON has recently issued a circular letter to the Alumni of the University of the South in Mississippi asking subscriptions to the $100,000 endowment fund to be raised in memory of B. Lawton Wiggins, LL.D., late vice-chancellor of the university.

DR. THOMAS P. BAILEY, Dean of All Saints' College, Vicksburg, has sent to the clergy of the diocese an outline of a proposed programme for a Sunday school institute and summer school for the clergy, to be held at the college during the summer vacation period.

NEWARK

EDWIN S. LINES, D.D., Bishop

Meeting of Jersey City Archdeaconry—Masons Attend Church Service—Reception Given to Rector

THE MID-WINTER meeting of the Archdeaconry of Jersey City, which embraces the counties of Bergen, Pasaic and Hudson, will be held in St. Paul's Church, Duncan avenue, Jersey City, on Tuesday, February 6th. At the afternoon session, "The Church's Work among Men and Boys," will be discussed. Addresses will be made by Francis H. Holmes, and Arthur S. Cookman. Bishop Spalding of Utah and the Rev. D. W. P. Bliss will speak at the evening session. Archdeacon Jenvey of Hoboken will preside. The clergy and delegates will be entertained at supper by the ladies of the parish.

UNION LODGE No. 11, and Corinthian Lodge No. 57, F. & A. M., attended service in All Saints Church, Orange Valley, N. J., on Sunday evening, January 28th. The music was sung by an augmented choir of men and boys under the direction of James M. Hill. The sermon was preached by the Rev. John Keller of Newark. The Rev. Clarence M. Dunham, rector-elect of this parish, was present and welcomed the guests. Mr. Dunham was senior curate at the Church of St. Mary the Virgin, New York City, for three years. Portions of his ministry have been spent in the missionary work of the diocese of New Jersey, on Long Island, and in Calvary parish, Manhattan.

THE PARISHIONERS of Christ Church, Bloomfield and Glen Ridge, N. J., tendered a reception to their rector, the Rev. Dr. Edwin A. White, on Thursday evening, January 20th, in honor of the twentieth anniversary of his rectorship, and presented the rector and his wife with a silver service.

OHIO

WM. A. LEONARD, D.D., Bishop

Rector of St. Paul's, Cleveland, Observes Anniversary—Meeting of the Church Club of Cleveland—Notes

THE FIFTH ANNIVERSARY of the rectorship of the Rev. Walter Russel Breed, D.D., of St. Paul's Church, Cleveland, was observed on St. Paul's Day, January 25th, by a reception in the parish house and guild rooms, given by the wardens and vestrymen. During the evening the junior warden of the parish Mr. Edward S. Page, presented Dr. Breed, on behalf of the wardens and vestrymen, with a beautiful loving cup, appropriately marked with all of the names of the vestry. Addresses were also made by Archdeacon Abbott, the Rev. Francis T. H. Finn, Dr. Breed and others. Announcement was made that the vestry are preparing plans for the enlargement and rearrangement of the parish buildings, and also for the relighting and redecorating and beautifying of the parish church. St. Paul's Church was founded in 1846 under the direct influence of the late Bishop McIlvaine. Among its rectors have been Frederick Brooks, J. H. Rylance, Bishop Rulison, Cyrus S. Bates. The present church was erected in 1873 during the rectorship of Frederick Brooks. During the past five years many beautiful and costly memorial gifts have been placed in the church, and a new rectory has been purchased at a cost of $30,000,00.

THE CHURCH CLUB of Cleveland held its mid-winter meeting, and banquet on the evening of January 24th. After dinner, the Rev. H. W. Jones, D.D., Dean of Bexley Hall, and guest of honor, gave a most interesting, and instructive address on "The Life and Work of the Rt. Rev. Philander Chase, first Bishop of Ohio." The speaker stated that the chief characteristics of this pioneer prelate were splendid physical endurance, great practical ability, coupled with an exalted vision, absolute fearlessness, and undaunted will power. The Bishop of the diocese made a short address, which was followed by a report of the club committee on Development, which showed that since the appointment of the committee in November last there had been a large increase in the membership, and also a very gratifying increase in the funds available for the Club's chief work, the maintenance of the City missionary.

THE BISHOP of the diocese has recently received a notification of his reappointment as chaplain of the Ohio Club of New York, and has signified his acceptance of the office. The Bishop attended a meeting of the Club on January 17th, and on the following Sunday preached in the Church of the Redeemer, Brooklyn, N. Y.

ON SUNDAY, January 21st, a new mission at Amherst, Lorain county, was organized by the archdeacon of the diocese, assisted by the Rev. R. J. Riblet, rector of Christ Church, Oberlin. The service was held in a hall rented for the occasion, and was well attended. The Rev. R. J. Riblet has been appointed priest in charge.

ST. ANDREW'S PARISH, Elyria (the Rev. N. D. Bigelow, rector), has recently opened a mission on the west side among a population of four thousand souls. Sister Minnie, formerly in charge of St. John's Orphanage, Cleveland, will assist the rector in the work of the mission.

WITH A VIEW to stimulating the interest of the parish in Diocesan Missions, the Rev. Henry E. Cook, rector of St. John's, Cleveland, has arranged for an address to be given each month through the winter by one of the missionaries of the diocese, each giving definite information on the field in which he is at work.

WHAT a Brotherhood man can accomplish for the Church in the office of lay reader is strikingly evidenced by the revival of spiritual life which has taken place in the mission church of St. Thomas, Berea. A year ago this man began his work with but ten persons present at his first service. At the close of last year, eight persons had received Holy Baptism, a class of seven presented for Confirmation, a vested choir of twelve voices has been organized, the altar furnished with new hangings, a chair for the Bishop's use placed in the sanctuary, all debts cancelled, and the Sunday school reorganized, and increasing in numbers.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Bishop.

First Meeting of Chehalis Deanery

THE FIRST MEETING of the Chehalis Deanery was held at the Church of the Epiphany, Chehalis, on January 18th. The Bishop of the diocese was present, together with all the clergy of the southwestern district, with the exception of the Rev. Otis Gray of Vancouver, and the Rev. G. R. Messias of Olympia. The morning was devoted to the celebration of the Holy Communion, at which the Bishop officiated. In the afternoon the work of organizing the deanery was taken up. The appointment of the Rev. C. W. DuBois as acting Dean for one year was confirmed, and the Rev. Denham H. Quinn, rector of the Church of the Epiphany, Chehalis, was elected secretary. Reports of work in the different portions of the deanery were given and commented upon, especially that of the new Dean, whose function it is to visit towns and villages where the Church does not exist, look up the Church members in the said places, and organize a mission if conditions warrant it. In the evening a public meeting was held at which the Bishop and two of the clergy, the Rev. C. W. DuBois and the Rev. F. F. W. Greene, gave short addresses. The main object of the deanery is to unify the work of the Church in this section of the diocese and to get into actual touch with the Church people who are constantly coming here from the East and the Middle West, a work that requires the whole time of one man. The next deanery meeting will be held at Aberdeen in April. At that meeting final work will be done in organizing and fixing a definite date for deanery meetings of the future.

OREGON

CHARLES SCADDING, D.D., Bishop

Activities of St. Paul's Church, Oregon City

CHEERING NEWS of advance comes from St. Paul's Church, Oregon City (the Rev. C. W. Robinson, rector), where within a year some 40 new members have been added and the Sunday school has grown from 35 to 118. The daily Eucharist and daily offices have also been established and real spiritual advance is noted. At Christmas time the whole community was districted and quietly investigated with a view to the supply of Christmas cheer from the Church wherever it seemed needed, so that every poor family within a radius of ten miles was brought to some extent into touch with the Church. The foundation has already been laid for a new stone church building.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., Bishop

Annual Meeting of Laymen's Missionary League

THE ANNUAL MEETING of the Laymen's Missionary League took place on the evening of January 16th, at Trinity parish house. Service was read at 6:15 in the chapel, when Bishop Whitehead made a short address. Supper was served at the close of the service, followed by the reading of reports and annual appointments and election of officers. The officers appointed by the Bishop of the diocese are, President, Mr. N. P. Hyndman; Chaplain, the Rev. T. J. Bigham. Officers elected are, Vice-President, Mr. Edwin Logan; Corresponding Secretary, A. C. Loyd; Recording Secretary, Mr. Thomas C. Ham; Treasurer, Mr. H. H. Smith. The Executive Committee is composed of the officers, along with Messrs. W. W. McCandless, J. H. B. Phillips, W. B. Neison, and W. E. Sharpe.

RHODE ISLAND

JAMES DEW. PERRY, JR., Bishop

Meeting of Churchman's Club—New Parish House in Providence—Lectures on Church History

THE CHURCHMAN'S CLUB of Rhode Island held its regular meeting and banquet at the Eloise in Providence, on the evening of January 23rd. The topic for consideration by the club was the rural missionary work of the Church in New England. The speakers were the Rev. Charles J. Sniffen, general missionary for Western Massachusetts, the Rev. John C. Flanders of Rochester, New Hampshire, acting as a district missionary, and the Rev. Charles A. Meader, diocesan missionary of Rhode Island. All the speakers emphasized the importance of the work in the small isolated places and told of what they were doing in their several districts. Bishop Perry, in closing, remarked that the responsibility for the rural districts was an attractive one, affording romance and true adventure. "There is no more needed form of patriotism," he said, "than that which reaches every remote corner of the state and carries there the best influences." The meeting was presided over by Mr. Edward D. Mulchahey, the president, and over two hundred members were present.

THE CHURCH OF THE EPIPHANY, Providence (the Rev. Henry Bassett, rector), is about to begin their new parish house for which funds have been collecting for some time. Ground was broken on Monday, January 9th, and the work of excavating for the cellar will be started as soon as possible. Contracts have been let, and the estimated cost of the building is $20,000. It is to be built of Douglas granite in the early English Gothic style, and will be connected with the church by a long cloister. Two-thirds of the money necessary has already been raised within the parish. Mr. J. Howard Adams of Providence is the architect, and the building has been designed primarily for the accommodation of the Sunday school and the convenience of the parochial guilds and societies.

MUCH INTEREST has been shown in the course of lectures being delivered this winter at the Guild House of St. Stephen's church, Providence, on Church History, between one and two hundred attending each lecture. They are free to the public and are delivered under the auspices of St. Augustine's Guild. Five lectures have already been given and there are three more to follow, namely, on March 7th, "The Church in England To-day," by the Rev. J. Wynne-Jones, rector of Christ Church, Swansea, Mass.; April 4th, "The Church in Canada To-day," by the Rev. Simon Blinn Blunt of Dorchester, Mass.; and May 2nd, "The Church in the United States To-day," by the Bishop of Rhode Island.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Archdeacon Webber Closes Successful Mission at Nashville

ARCHDEACON WEBBER recently held a very successful Mission in St. Ann's parish, Nashville, Tenn. (the Rev. Mercer P. Logan, D.D., rector; the Rev. Nicholas Rightor, assistant-rector). There were three services each day, all of which were well attended, the sermons by the missioner being very strong and force-

ful, presenting Christianity in a most practical manner. St. Ann's parish has been greatly helped by the Mission, and Archdeacon Webber left many friends behind him in the general community who wish for a return visit from him.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Sacred Cantata at Church of the Ascension—Girls' Friendly Lodge Has Visitors' Day—Notes

THE SACRED CANTATA, "The Conversion of St. Paul," was splendidly rendered on the evening of St. Paul's Day, January 25th, by the soloists and chorus of twenty men and eighteen women, the choir of the Church of the Ascension. The work was done under the leadership of Mr. Anton Kaspar.

WEDNESDAY, January 24th, there was quite a large and interested number of visitors to inspect the Girls' Friendly Lodge, No. 1436 N street, on the invitation of Mrs. H. C. Bottom, who has done so much for the society.

THE REV. JOHN E. EWELL, associate rector of the Church of the Ascension, has been suffering from a serious trouble with his eyes, and at his own request he has been granted three months' leave of absence, which he will spend on the Island of Jamaica, British West Indies.

THE REV. ROBERT TALBOT, rector of St. Paul's Church, was special preacher before the cadets of the United States Military Academy in the new chapel at West Point on Sunday last.

WESTERN COLORADO.

BENJAMIN BREWSTER, Miss. Bp.

Sunday School Commission Takes Up Work of Teacher Training—New Bell Blessed at Marble—Notes

THE SUNDAY SCHOOL COMMISSION of the District has begun its work of teacher training and has issued its bulletin for this work. The course is simple and covers essentials in which a Sunday school teacher should be furnished to increase his efficiency. The course comprises seven subjects, and is a short one, the work being expected to be done in ten months or a year. On completion of the course the Commission issues its diploma to the student. The work is done by the correspondence course method, the instructors being the Rev. Messrs. J. W. Hard, F. M. Bacon, and F. C. Smith, and Mr. J. C. Cross.

ON SUNDAY, December 31st, after the celebration of the Holy Communion, the bell presented to St. Paul's church, Marble, Colo., by Mrs. Mortimer Matthews and her friends of Glendale, Ohio, was blessed by the priest-in-charge, the Rev. J. W. Hard. The bell is a Meneely bell. The inscription on the bell "O ye Mountains and Hills, Bless ye the Lord, Praise Him and magnify Him forever," is particularly appropriate, the little church standing as it does surrounded by the everlasting hills.

THE COMMITTEE of St. Paul's mission, Steamboat Springs, is taking steps to move on the church lot there, a disused library building which can be adapted for use as a place of worship. They have hitherto been worshipping in a hired hall.

THE BISHOP made a visit on January 20th, to the government Indian school for the Southern Utes at Ignacio. This is the only government reservation left in the state. The rector of St. Mark's church, Durango, will visit the school for services. There are three communicants of the Church on the staff of the school.

THE RECTOR of Grand Junction (the Rev. F. C. Smith), has been giving a series of stereopticon lectures, "The Visual Gospel," in the parish house on Sunday evenings, which have proved very profitable and interesting.

TWO OF THE communicants of St. Matthew's church, Grand Junction, have instituted annual prizes for the most correct recitation of the Catechism. The Warner prize is given in memory of the late Rev. George R. Warner, for many years rector of St. Thomas' Church, Hartford, Conn., by his son, and the Chapman prize for girls, in memory of the late W. E. Chapman, by the parents.

THE FIRST ISSUE of the *Western Colorado Evangel*, the diocesan paper, made its appearance on January 24th. The editors are the Bishop and the Rev. F. C. Smith. The publication office is at Grand Junction.

WESTERN MASSACHUSETTS.

THOMAS F. DAVIES, D.D., Bishop.

The Bishop Addresses Church Clubs of Springfield

ON THURSDAY evening, January 18th, the Bishop of the diocese made an address to the members of the Church Clubs of the three Springfield parishes, Christ Church, St. Peter's Church, and All Saints' Church, in Christ church. The Bishop spoke of his work, and of his plans, in a most interesting and inspiring manner.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Meeting of the Buffalo Clericus

THE BUFFALO CLERICUS, together with the representative laity of Buffalo, about 80 all told, had as their guest at a luncheon served

GRAND TO LIVE

And the Last Laugh is Always the Best

"Six months ago I would have laughed at the idea that there could be anything better for a table beverage than coffee," writes an Ohio woman, "now I laugh to know there is.

"Since childhood I drank coffee freely, as did the other members of the family. The result was a puny, sickly girl; and as I grew into womanhood I did not gain in health, but was afflicted with heart trouble, a weak and disordered stomach, wrecked nerves, and a general breaking down, till last winter, at the age of 38, I seemed to be on the verge of consumption.

"My friends greeted me with 'How bad you look! What a terrible color!' and this was not very comforting.

"The doctors and patent medicines did me absolutely no good. I was thoroughly discouraged.

"Then I gave up coffee and commenced Postum. At first I didn't like it, but after a few trials and following the directions exactly, it was grand. It was refreshing and satisfying. In a couple of weeks I noticed a great change.

"I became stronger, my brain grew clearer, I was not troubled with forgetfulness as in coffee times, my power of endurance was more than doubled.

"The heart trouble and indigestion disappeared and my nerves became steady and strong.

"I began to take an interest in things about me. Housework and home-making became a pleasure. My friends have marveled at the change, and when they enquire what brought it about I answer 'Postum, and nothing else in the world.'" Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

A New Book of

Daily Readings for Lent

BY THE

REV. HARRY RANSOME

Rector of Christ Church, Media, Pa.

A Lent With St. John

A THOUGHT FOR EVERY DAY IN LENT FROM THE FIRST EPISTLE OF ST. JOHN. Manila cover. 164 pages. 30 cents; by mail 34 cents.

This book of short readings for every day in Lent will be welcomed, both for individual reading and for reading in church. The First Epistle of St. John, it will be remembered, lends itself admirably to such use. Many will appreciate, also, the low price of the publication.

The Young Churchman Co.
Milwaukee, Wis.

PROPHECY

Jewish and Christian

Considered in a Series of Warburton Lectures at Lincoln's Inn

By HENRY WACE, D. D.
Dean of Canterbury, Sometime Preacher of Lincoln's Inn.

Price $1.25. By Mail, $1.33.

"More, perhaps, than most of the recent series of lectures preached in the chapel of Lincoln's Inn on the Warburtonian foundation these nine lectures on prophecy take the form of sermons. Not only are they introduced by a verse of Scripture, but this verse is kept before the mind and referred to as the text. The thought which it sets forth is elaborated, amplified, and illustrated, and the discourse is interspersed or concluded by exhortation. They are sermons; they are popular rather than academic in method; they make no attempt to rival great predecessors on the same foundation either in voluminousness or in comprehensiveness. But the gist of the matter is here. . . . . In respect to their content these lectures are much to our taste. The writer is a good man, whose praise is in the churches. The book throbs with life which nourishes itself on the Scriptures, it voices a triumphant faith, it is joyous in the knowledge of its strong foundations, it moves in an atmosphere wholesome and full of tonic, and presents aspects of the subject which it is profitable ever to have before one's mind. The author's interpretations of the phenomena are, broadly speaking, those which have commended themselves to thoughtful Christian men.—DR. JOHN D. DAVIS, in *Princeton Theological Review.*

Published by
The Young Churchman Co.
Milwaukee, Wis.

in the café of the Chamber of Commerce on January 24th, the Rev. James E. Freeman, D.D., rector of St. Mark's Church, Minneapolis. Dr. Freeman, in a stirring address, spoke of the peculiar qualifications inherent in this Church for leadership, especially in the great awakening of American Christianity to the call of social service. That our Church has been well to the fore in leaders is shown in the three conspicuous instances of the late Bishop Potter in the civic life of New York City, of Bishop Brent's recognized statesmanship in the opium conferences, and in the influence of Bishop Rowe upon the social and civic welfare of Alaska. The Rev. Dr. Walter North, as senior presbyter, presided over the meeting.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

Meeting of Wheeling Clericus—Men's Guild of St Matthew's, Wheeling, Holds Dinner—Rector Undergoes Operation

AT THE JANUARY meeting of the Wheeling Clericus, held in St. Matthew's church, (the Rev. L. W. S. Stryker, rector), the Rev. James Logan Fish delivered the principal address on "The choice of a Text", which was followed by a general discussion of the subject. The Rev. W. A. Stimson was elected president, the Rev. L. W. S. Stryker, secretary and treasurer, the Rev. Jacob Brittingham and the Rev. W. M. Sidener, members of the executive committee.

THE MEN'S GUILD of St. Matthew's Church, and the Men's Club of St. Luke's Parish, Wheeling, on January 18th, had their annual dinner at St. Matthew's church. The dinner was served to about 150 men by the Swope Guild, who donated the proceeds to the New City Hospital. Neither of the clubs requires Church membership of its members, and the list of speakers included Rabbi Abram Brill of the Eoff Stut Temple (Jewish) and the Rev. Charles H. Robinson of the First United Presbyterian Church. Major F. W. Alstaetter of the U. S. Engineers, the Hon. H. C. Henry, judge of the Ohio County Criminal Court, and the Hon. J. B. Somerville, also responded to toasts.

THE REV. S. SCOLLAY MOORE, D.D., of Trinity Church, Parkersburg, has recently had a serious operation, but is now on the road to recovery in the City Hospital in Wheeling.

CANADA

News from the Various Dioceses

Diocese of Montreal.

THE INSTITUTION and induction of the new rector of the Church of St. James the Apostle, Montreal, the Rev. Allan P. Shatford, took place on January 25th, in the evening. The preacher was the old friend of Mr. Shatford, the Dean of Niagara, the Very Rev. Almon Abbott. The choir of fifty voices, men women and boys, in their white vestments, came first in the procession, then following the new rector, the chancellor of the diocese, Dr. L. H. Davidson. The long line of clergy came next, the pastoral staff carried by one of them before the Bishop who, with his chaplains behind him, closed the procession. After making a tour of the church, clergy and choir filed into the chancel, which was able to seat them all. The two church wardens also had a place in the procession. The Bishop being seated, the rector knelt before him while the instrument of institution was read by the chancellor, and also the license, after which the Bishop rising, gave his blessing to the still kneeling rector. The Bible and Book of Common Prayer were then given him by the Bishop. The solemn declaration of Assent was then read by the rector and the Bishop (the two church wardens standing by), declared the Rev. Allan Pearson, Shatford to be really and actually rector of St. James the Apostle, and one of the church wardens handing the keys of the church to the Bishop, they were by him presented to the rector, who was then conducted to his seat in the choir by the churchwardens. Evensong followed and the sermon by the Dean of Niagara.

Diocese of Rupert's Land.

AT A SERVICE for the Church of England Men's Society, lately formed in Winnipeg, the first-admission service was held, in Christ Church, when twenty candidates were admitted, and as many members were trans-

SCHOOLS OF THEOLOGY

New York

General Theological Seminary
CHELSEA SQUARE, NEW YORK

The Academic year began on the last Wednesday in September.

Special Students admitted and Graduate courses for Graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The Very Rev. WILFORD L. ROBBINS, D.D., LL.D., Dean.

Pennsylvania

The Divinity School of the Protestant Episcopal Church in Philadelphia

Special students admitted. Privilege of attending courses at University of Pennsylvania. For information address The Rev. W. M. GROTON, S.T.D., Dean. 5000 Woodland Avenue, Philadelphia.

Tennessee

Theological Department
OF THE
University of the South
SEWANEE, TENN.

For catalogue and other information address
Rev. C. K. BENEDICT, D.D., *Dean*

SCHOOLS FOR BOYS

Illinois

St. Alban's Knoxville Illinois

Prepares for College and Business. A separate house for younger boys; hard study, good discipline, athletics.

Rev. C. W. LEFFINGWELL, D.D., Rector and Founder
LUCIEN F. SENNETT, M.A., Headmaster

Indiana

Howe School A thorough preparatory school for a limited number of well-bred boys. Twenty-seventh Year began September 21st.

For catalogue address
Rev. J. H. McKENZIE, D.D., L.H.D., Rector
Box K., Howe, Ind.

Wisconsin

RACINE COLLEGE GRAMMAR SCHOOL

"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address
Rev. W. F. SHERO, Ph.D., Warden, Racine, Wis.

SCHOOLS FOR NURSES

New Jersey

CHRIST HOSPITAL
JERSEY CITY, NEW JERSEY

(Protestant Episcopal Church), offers three years' course of Training for Nurses. Allowance $5.00 monthly. Uniforms and Text Books furnished. Apply to MISS HOOPER, SUPT.

COLLEGES AND SCHOOLS FOR GIRLS

Canada

Bishop Bethune College
Oshawa, Ont.

The Sisters of St. John the Divine.
Prepares for the University. Younger girls also received.
For terms and particulars apply to
THE SISTER IN CHARGE.

Connecticut

WYKEHAM RISE.

A Country School for Girls.
MISS DAVIES, Principal.
WASHINGTON, CONN.

District of Columbia

BRISTOL SCHOOL WASHINGTON D. C.

French Residence. Special, Preparatory, Academic and two years' Collegiate Courses. Capital advantages. New $50,000 additional fire-proof building. Athletics. Miss ALICE A. BRISTOL, Principal, Mintwood Place & 10th Street.

Illinois

St. Mary's KNOXVILLE ILLINOIS
A CHURCH SCHOOL

Under same management for forty years. Six Languages, Music, Art, Applied Housekeeping, Sympathetic guidance, social advantages, physical culture, recreations, cheerful environment, home dairy, etc.

Rev. C. W. LEFFINGWELL, D.D., *Rector and Founder*
Miss EMMA PEASE HOWARD, *Principal.*

Waterman Hall Church School For Girls
SYCAMORE, ILLINOIS

Twenty-third year. New Chapel and new building for twenty additional girls. Large Campus and Gymnasium, Music Hall and Auditorium. Preparatory, Academic, and College Preparatory Courses. The Rt. Rev. Charles P. Anderson, D.D., President; the Rt. Rev. William E. Toll, B.D., Vice-President, of the Board of Trustees. Address REV. B. FRANK FLEETWOOD, D.D., RECTOR.

New Hampshire

St. Mary's Diocesan School for Girls

Concord, N. H. A home school in pleasant surroundings. Intermediate, college preparatory, and general courses, including Household Economics. Attractive gymnasium with grounds for outdoor sports. Tuition $450. Miss ISABEL M. PARKS, Principal.

New York

Saint Mary's School
Mount Saint Gabriel
PEEKSKILL-ON-THE-HUDSON, N. Y.
Boarding School for Girls

Under the charge of the Sisters of Saint Mary. College Preparatory and General Courses. *New Building will be ready in September.* Extensive recreation grounds. Separate attention given to young children. For catalogue address
The Sister Superior.

Sisters of St. Mary

KEMPER HALL, Kenosha, Wis.

A School for Girls. The Sisters of St. Mary. The forty-third year will open in September, 1912. References: The RT. REV. W. W. WEBB, D.D., Milwaukee; the Rt. Rev. C. P. ANDERSON, D.D., Chicago; the Rt. Rev. R. H. WELLER, D.D., Fond du Lac; CHARLES F. HIBBARD, Esq., Milwaukee; DAVID B. LYMAN, Esq., Chicago. Address
THE MOTHER SUPERIOR.

Saint Katharine's School for Girls
Davenport, Iowa

Academic, preparatory, and primary grades. Certificate accepted by Eastern Colleges. Special advantages in Music, Art, Domestic Science, and Gymnasium. Address:
THE SISTER SUPERIOR.

ferred from branches in England.—A SUGGESTION was made by the Council of the St. Andrew's Brotherhood that special noon services should be held during the latter part of Lent in some central place for the benefit of those working in offices and stores.—THE CHURCH at Dominion City, which was built two years ago, was consecrated on January 14th, by Archbishop Matheson. He also held a confirmation in it on the same day.

Diocese of Toronto.

THERE WAS a large number of representatives at the banquet in the parish house of St. James' Cathedral, Toronto, January 18th, under the auspices of the Anglican Layman's Missionary Movement. Out of a total of fifty-three parishes in the deanery, forty-six were represented. Among the principal speakers was the Rev. Dr. W. E. Taylor, of Shanghai, China, engaged in work among the students on behalf of the Y. M. C. A. there, and Mr. John W. Wood, New York, secretary of the Board of Missions in the church in the United States.—THE RECTOR of the parish of Bond Head, the Rev. A. C. Watt, died on January 21st, after a long illness. A faithful parish priest and much beloved by his people, he will be greatly missed.

Diocese of Ottawa.

THE REV. W. P. GARRETT has been appointed rural dean of Russell and Prescott by Archbishop Hamilton. Mr. Garrett is rector of Bearbrook.—AN INTERESTING address was given at the January meeting of St. Matthew's branch of the Woman's Auxiliary by Miss Carrie Wicksteed, giving an account of the missions she had visited in the northwest of Canada during the summer.

Diocese of New Westminster.

IT HAS BEEN decided that the Cathedral and See House should be transferred to Vancouver as the center of the greatest population. This decision was reached at a meeting of the Executive Committee of the diocese, Bishop de Pencier in the chair, January 3rd. The matter has been under discussion for some time and the Bishop's proposition that the See House be moved, has now been endorsed. It is proposed to sell the old See House and use the funds to build the new one in Vancouver, and it is hoped that the new building will be commenced in the spring so as to be ready for use by the autumn. The Cathedral which will require longer consideration, will probably be begun in a partial way at first by the erection of a chapel or chancel to be extended later. The present See House and Cathedral are situated in New Westminster, where they were begun in 1878 by Bishop Dart.

The Magazines

THE JANUARY *Fortnightly Review* has an instructive article on England's Taste in Literature. To begin with "Society"—any writer "who deals brightly and sincerely with anything that tends toward the rending of the veil hiding the invisible from the visible is certain of a respectful, I may say an enthusiastic, welcome. This hankering after the unknown is the modern rendering of that phase which was represented in the old days by a keen interest in the latest work on theology. 'Hatchards' used to have a special stand set apart for the latest theological work, but theology is now a drug in the market. The Higher Thought has taken the place of the theological output of Westcott, Lightfoot, and Farrar." As with the smart set, so with the cultured gentry, "Theology departed with the last century, though many women of the upper classes are deeply attached to the writings of some of the more cultured of the High Anglican clergy. And again, upper class women all over the country are coming under the spell of the mystic, and in the works of Madame Guyon and St. Theresa, and Francis of Assisi, and that curious old mystic of the sixteenth century, John Dei, they are finding rest for their souls. The louder the roar of the motor horn, the more frequent the tinkle of the telephone bell, the more restless and pervading the storm and stress of this horrible age, the more do these women seek to lose themselves in the writings of either the modern or the mediæval mystics." . . . "Thomas Hardy is universal in his appeal, whilst, so far as men are concerned at all events, Meredith is read almost exclusively by the university man. Scott and Dickens are read by children and the very old. Thackery appeals mainly to women." . . . Five or six million six-penny novels are sold anuually, but "Mr. Dent has sold seven millions of his classical Everyman's Library during the last five years."

THREE ARTICLES of importance in the January *Bibliotheca Sacra* deal with the Wellhausen critics and their opposition to the Mosaic authorship of the Pentateuch. Professor Albert C. Knudson, of Boston University, sets forth the rationalistic philosophy of the leading Old Testament critics. The Rev. G. S. Griffiths, one of the younger rising scholars of the Church of England, shows the position of "Moderate Criticism" in endeavoring to hold on to the historicity of the Pentateuch while maintaining its late origin. Mr. Harold M. Wiener furnishes a criticism of the last edition of Dr. Driver's "Exodus"; also a favorable notice of Pastor Möller's recent work on the origin of the Pentateuch. These, together with a briefer notice of an important work of a Catholic professor, Dr. Hugh Pope, upon "The Date of the Composition of Deuteronomy," show that criticism is returning to conservative channels.

THE NUMBERS of *Blackwood's* for December and January have instructive articles on the Turko-Italian war.

WE BELIEVE that the supply of the ministry is equal to the real demand. There is no serious difficulty about supply charges that really demand a preacher. It often happens that a preacher goes to a charge only to find that neither he nor any other preacher was wanted, and that he is expected to do first-class service for wages that would not hire a wood-chopper.—*Christian Advocate.*

IT IS BY LABOR ALONE, backed by a good conscience, that keeps us healthy, happy, and sane.—*Godfrey Blount.*

Wedding INVITATIONS, VISITING CARDS, and STAMPED STATIONERY. Elegant Goods from a beautiful Shop at moderate prices. Samples and prices upon request.
LYCETT 317 N. Charles St. BALTIMORE, MD.

Half-Tones Zinc Etchings Electrotypes Wood-Engraving
MANDEL ENGRAVING COMPANY
Engravers for This Publication Write for Samples
MILWAUKEE WISCONSIN

MESSRS. COX SONS & VINING, Ecclesiastical Outfitters, announce that after February 1st their address will be 72 and 74 Madison Avenue, near Twenty-eighth street, New York. Their increased business necessitates a much larger store, and modern, sanitary workrooms will be on the twelfth floor in the same building. With better facilities for proper display, they propose to enlarge their stock of Church Vestments, Fabrics, and Embroideries, and to have a more complete assortment of woolens for their custom tailoring department.

CROSS *and* HURLBUT'S
FOUR-YEAR LESSON COURSE
For Episcopal Sunday Schools
Send for Samples
The Practical Course, Used all over the States. CROSS and HURLBUT WESTFIELD, N. J.

35,000 ALREADY SOLD—THE
MISSION HYMNAL
as adopted by the
GENERAL CONVENTION
THE FIRST HYMN BOOK OF GOSPEL HYMNS combined with Standard Church Hymns ever published for the use of the
PROTESTANT EPISCOPAL CHURCH
with its official sanction.
Royalty on every copy sold paid the General Clergy Relief Fund.
Words and Music, in full cloth . $25. per 100
Words Only, in limp cloth . . . $10. per 100
Single copies 35c. and 15c. respectively, postage free
BUY OF YOUR DEALER OR THE PUBLISHER
THE BIGLOW & MAIN CO.
Lakeside Building Chicago 156 Fifth Avenue New York
A Returnable Copy will be Mailed on Request

THE GUILD OF ALL SOULS
OBJECTS — 1st. Intercessory Prayer: i, for the dying; ii, for the repose of the Souls of Deceased Members and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3d. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer,
MR. T. E. SMITH, Jr., Akron, Ohio.

Roche's Herbal Embrocation
The Celebrated Effectual Remedy without Internal Medicines, for
HOOPING-COUGH
OR CROUP
for 120 years this Remedy has met with continued and growing popularity.
Bronchitis, Lumbago and Rheumatism
are also Quickly Relieved by a Few Applications.
Proprietors, W. Edwards & Son, Queen Victoria St., London, England. Wholesale of E. Fougera & Co., 90 Beekman St., N. Y.

MAKE YOUR GARDEN YIELD ITS LIMIT
Plant thoroughbred seeds. Thoroughbred seeds do not happen. They result from long and intelligent breeding. They produce big crops of the best vegetables. Use Ferry's.
For sale everywhere.
1912 SEED ANNUAL FREE ON REQUEST
D. M. FERRY & CO., Detroit, Mich.
FERRY'S SEEDS

CHURCH ORGANS
BUILT BY
Hutchings Organ Co., 18 Tremont Street, BOSTON, MASS.

IT WAS BEFORE THE DAY OF .. SAPOLIO THEY USED TO SAY "WOMAN'S WORK IS NEVER DONE."